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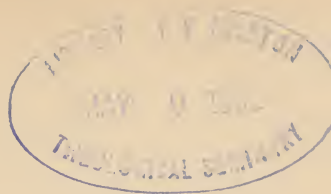




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THE



# Missionary Review of the World

VOL. VI NEW SERIES

VOL. XVI OLD SERIES

JANUARY TO DECEMBER, 1893

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EDITOR-IN-CHIEF

ARTHUR T. PIERSON

ASSOCIATE EDITORS

A. J. GORDON

J. T. GRACEY

D. L. LEONARD

D. L. PIERSON, MANAGING EDITOR

EDITORIAL ASSISTANTS

C. C. STARBUCK AND JAMES DOUGLAS

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# THE MISSIONARY REVIEW OF THE WORLD.

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## OUR WORLD.

BY THE EDITOR-IN-CHIEF.

### A GENERAL GLANCE AT SOME GREAT FACTS.

Facts are first forms of truth. In all solid and substantial structures they are the base-blocks. To ascertain them, classify and arrange them, and then utilize them are the triumphs of the scientist, the sage, and the seer.

There are certain great facts pertaining to our world and its inhabitants which we need to master. They so seriously affect our work and our success that to know them and to have them at command are of the first importance. Some of these we seek here to collate and compare, aiming at comprehensiveness and accuracy, and hinting the lines along which investigation should be carried on, and additions constantly made.

I. OUR EARTH.—The dimensions of our globe are familiar—its circumference of about 25,000 miles, its diameter of about 8000, its surface of 200,000,000 square miles, of which three fourths represent water. Europe, inclusive of the British Isles, has an area of 3,600,000 square miles, with a coast-line of 20,000 miles; Asia, an area of 17,000,000 square miles, with a coast-line of 40,000 miles; Africa, an area of 11,500,000 square miles, with a coast-line of 16,000 miles. To North America belongs an area of 8,000,000, and to South America an area of 6,800,000 square miles, while the united coast-line of these twin continents cannot fall much short of 30,000 miles on the Atlantic frontier alone. Australia, the island continent, has an area of 3,000,000 square miles; and the estimated area of the polar regions is over 3,000,000 square miles. The islands of the sea embrace about one hundredth part of the land area, or 550,000 square miles. If, then, Australia represents the unit of measurement, Europe has a fraction more area, South America twice as much, North America more than two and a half times as much, Africa nearly four times, and Asia nearly six times as great area.

The river systems are immense. They represent a total length of over 125,000 miles, or five times the circumference of the earth. The navigable

waters of the Mississippi and tributaries reach 40,000 miles ; the Nile, over 5000 ; the Amazon, 3750 ; the Yenisei, 3400 ; the Volga, 2400. The Americas claim over 65,000 miles of river system ; Asia, 33,000 ; and Africa and Europe each 15,000, but Africa has probably much more.

II. OUR RACE.—The earth's population can be stated only approximately, as the data are incomplete. The most carefully compiled statistics are probably those of E. G. Ravenstein, and those given in "*Die Bevölkerung der Erde*," according to which the total population runs from 1,467,920,000 to 1,479,729,000. These figures approach so close to 1,500,000,000 that for all practical purposes this round number may be safely and conveniently used for the totality of the human race at this date. Of this number, Asia has about 840,000,000 ; Europe, 360,000,000 ; Africa, 170,000,000 ; North America, 90,000,000 ; South America, 35,000,000 ; and Australasia and other island systems, 5,000,000 ; or, if we divide the population into 150 parts, Asia has 84 ; Europe, 36 ; Africa, 17 ; North America, 9 ; South America, three and one half parts, and the islands of the sea, one half part.

Ravenstein reckons the increase from 1880–90 at 6 per cent in Asia ; 8.7 per cent in Europe ; 10 per cent in Africa ; 15 per cent in South America ; 20 per cent in North America, and 30 per cent in Australasia. These figures are startling in significance. While Asia has the bulk of the race, the lowest rate of increase is there ; and in America and Australia, where the least numbers have been found, the rate of increase is so much more rapid that an actual transfer is taking place from Europe and Asia to the New World.

At least 3065 languages and dialects are already known to prevail. The Bible has been translated into about 260 of them. The sexes are almost equally divided, with a slight preponderance in favor of the males. As to color, the extremes of white and black are as 5 to 3 ; the other seven fifteenths are intermediate brown and tawny.

As to density of population, China leads, with from 200 to 400 to the square mile ; next come Great Britain, India, Western and Southern Europe, and the Eastern States of North America with from 50 to 200 ; Africa, Russia, and the bulk of the United States bring up the rear with from 10 to 100 to the square mile. Asia will probably average 60, and Europe 100 to the square mile.

As to clothing and housing, about one third of the race are well clad, about half partly clad, and one sixth practically naked. Curiously enough, about the same proportion holds as to dwellings ; the best clad being the best housed, and the practically nude being practically houseless.

III. OUR THRONES.—The governments of the world fall into four convenient classes : despotisms, or unlimited monarchies ; kingdoms, or constitutional monarchies ; republics, and petty sovereignties ruled over by chiefs. Russia is an example of despotic rule, the whole legislative, executive, and judicial power being practically united in the Czar, whose

will is law. The sultanate, the Empire of Morocco and of Turkey are absolute sovereignties, unrestricted by laws, civil or religious, and with authority unlimited. Of constitutional monarchies, Great Britain, Austria, Prussia, Belgium, Denmark, and of late Japan, furnish examples. Of republics, the United States, France, Argentine Republic, Brazil, etc. ; of petty sovereignties, irregular and tribal governments, Africa is a most conspicuous example, divided among almost countless chiefs ; and where a traveller may meet a new language with every sixty miles of advance, and about as many new rulers.

It is a most noteworthy fact that precisely according to the progress of the race in civilization do despotic power and arbitrary force yield to government by the people and for the people.

IV. OUR FAITHS.—The best presentation of the religious systems of the world is probably that of the Church Missionary Society, which gives to the heathen faith 874,000,000 adherents ; to Mohammedans, 173,000,000 ; to the Roman Catholics, 195,000,000 ; to the Greek Church, 85,000,000 ; to the Jews, 8,000,000 ; and to Protestant communities, 135,000,000. This would make over one half the race heathen ; one in about 180 a Jew ; one in 18 a Greek ; one in 9 a Mohammedan ; one in 8 a Romanist, and one in 10 or 11 a Protestant. Protestant *church-members*, however, do not number over 40,000,000 ; all who fall into no other class being reckoned as in Protestant communities—a very unsafe and unsatisfactory mode of classification when we are estimating the available force of the Church. More than 1,000,000,000 human beings are without even a nominal Christianity ; and though about 450,000,000 are reckoned as nominally Christian—or nearly one third of the race—less than one tenth of these actually belong to the evangelical churches.

It ought to be noted, also, that Mohammedanism has more in common with Christianity than any other false faith. It accepts the bulk of the Old Testament, admits many of the patriarchs and prophets, and even Jesus among saints and seers, while affirming the supremacy of Mohammed ; is the foe of idolatry, and maintains the unity of the Godhead as against polytheism. Its very approaches to Christianity have, however, been its secret of resistance. The Mussulman claims that his faith embraces all that is worth retaining in the religion of Christ, and, in all else, is an advance upon it. And thus far the territory of Islam is almost untouched by Christian missions. The Greek Church stands midway between Protestantism and Romanism, with decided leanings toward the doctrine and practice of the Vatican. Romanism, especially in South America, is but one remove from paganism ; though in some parts of the world, especially in the United States, it approaches very closely to Protestantism in intelligence and pure morality.

There is a vast gulf between heathenism and paganism, so called, both names being very inadequate. The faiths of Confucianists, Brahmanists, and Buddhists are immeasurably above the fetich worship of Africa, among

some of whose tribes the very conception of God seems to have almost died out. But nowhere among men have any yet been found who have absolutely *no* form of religion or worship, or conception of a deity.

V. OUR AGE.—There has been no such an epoch of general progress since the world began. Such books as McKenzie's "Nineteenth Century," Routledge's "Inventions and Discoveries of the Century," etc., give some conception of the immense strides of modern civilization to which the advance of all past ages seems like snail's pace. We seem to stand at the *culmen* or apex of material and social progress. During the past ninety-two years, since the century began, the movement onward and forward has been incredible. Mr. Gladstone is credited with saying that during the first fifty years of this century the race made more progress than during all the preceding centuries; that in the next quarter century the advance was greater than during the previous half century; and that during the next decade it was even more rapid than during the twenty-five years before. If this be true, then the ten years between 1875-85 were marked by a material advance so marvellous that it puts at a distance the progress of the five thousand years preceding—or, in other words, the rate of onward march was *five hundred times* as rapid!

A glance at the inventions and discoveries of the nineteenth century, or even the latter half of it, will astound any student of history. At no period has the race touched such a golden age of intelligence and social improvement. These ninety golden years are each of them centuries measured by achievement. They are the age of the railway and steamship; of electricity as a motor, messenger, illuminator; of the telegraph and telephone and photograph and phonograph; of the ocean cable, the signal service; of the perfected microscope and telescope, and the more marvellous spectroscope and spectral analysis; of aniline dyes, of petroleum and all its compounds; of the steam printing-press, the typewriter, the sewing-machine; of the discovery of forty new metals, and the revolution of chemical science; of the birth of geology, of anæsthetics, and a score of new sciences and arts. The world is now one neighborhood, and no nations are any longer distant or inaccessible. This is the age of world-wide exploration, occupation, communication, association, civilization, organization; the age of the postal union and cheap postage, of newspapers and magazines and cheap books; of free schools and universities; of machine work displacing hand work; of universal opportunity and consequent responsibility. It is the age of giant enterprises and giant explosives, when nothing seems impossible to men, and when we seem to be on the verge of a new era, when the air will be traversed, as the sea is now navigated, by vessels built for mastery not of waves, but of winds!

Could moral and spiritual progress but keep pace with material and social advance, it is impossible to foresee or foretell to what millennial mountain heights of glory and of bliss, of purity and power the race might come before the now opening year should close; and as to the dawn of the



new century, not even the most enthusiastic seer could give us the faintest foreshadowing of the possible grandeur of the future of mankind !

In studying our age, it is of the highest importance to appreciate the *time factor* in human history—the fitness and the fulness of the times. But one fit time and but one full time ever comes to any man or to the race. Then, if ever, the door must be entered ; then, if ever, the work must be done. Delay means disaster, and sometimes destruction. If the work for which God gives us the season—the seasonable hour—is not then wrought, it can in most cases never be done ; or, if at all, only out of season and at disadvantage, amid unfavorable conditions.

VI. OUR FOES.—No careful, calculating man will stop with the more hopeful vision of progress. Humanity never had to face foes more numerous nor more deadly. If this is the promised land and age, the giant sons of Anak are in the midst of us with their walled cities and chariots of iron. In presence of some of them we feel ourselves to be as grasshoppers, so insignificant and impotent have even Christian nations proven in coping with these colossal, destructive forces of society.

Dr. G. W. Samson has mentioned four forms of intoxication and idolatry : those of the imaginative, nervous, generative, and acquisitive centres and powers of man's being ; and the "strong drink" on which these respectively debauch themselves are the theatre and the novel for the imagination ; alcohol and opium and tobacco for the nerves ; lust and sensuality for the generative system, and greed and Mammon for the faculty of acquisition.

Perhaps the most formidable foe of human health and happiness is the *drink habit*. Whatever may be said to vindicate or extenuate the use of intoxicants, the awful fact remains that the main cause of disease and death, of vice and crime, of poverty and misery, of vagrancy and lunacy, is RUM ! The natural tendency of the use of all forms of spirituous liquors is toward abuse. "Be not drunk with wine, *wherein is excess.*" In the United States alone the total consumption of distilled spirits, wines, and malt liquors is 900,000,000 gallons annually, or nearly fifteen gallons *per capita*. In Great Britain and Ireland the annual expenditure is still worse. In the United States it is about \$900,000,000 (£180,000,000) a year, and growing, for a population of 66,000,000. But in Great Britain, for less than 40,000,000 people, it was, in 1891, over \$706,000,000 (£140,000,000), and for beer alone over \$390,000,000 (£78,000,000). "Enough spent for beer to provide the country with two navies and armies, and with the civil service thrown in," says the *London Times* ; "enough to pay the interest on the national debt for three years ; or, if funded for nine years, to pay the whole debt and leave no more annuities or interest to pay."

Judges and magistrates affirm that at least seven tenths of all crime and acts of violence are traceable to the use of strong drink. One philanthropist quaintly says that in nine cases out of ten *murder* finds its secret in

two words—formed by spelling murder backward. The total abstinence pledge adopted by every intelligent human being to-day would give us, a generation hence, a world free from its principal curse.

Next to drink, and strangely allied to it as a destructive foe of man, comes *lust*. Gross or refined sensuality in Protean forms stalks everywhere, the moral pestilence of the darkness, and in some parts boldly walks at noonday. Legalized prostitution in Roman Catholic countries, and to some extent in Protestant communities, puts the sanction of law and license about sexual sins, and undertakes to secure immunity, if not impunity, to that vice which God has signalled out for condign judgments in the bodies of the transgressors. Secret and systematic indulgence in sexual sins hides under the veil of domestic privacy and even of marriage, and corrupts the very springs of personal virtue and family purity. Children come into the world with the awful marks of physical and moral leprosy, or are criminally disposed of before birth by nameless and shameless practices which the pen refuses to record on these pages. A few years ago even in Christian England facts were coming to the front involving those in high life—facts so awful and alarming that their full exposure was never permitted. And in America a system of wholesale *procuring* of victims for illicit practices was, five years ago, unearthed, that would have disgraced the annals of Pompeii or Sodom. When a distinguished social philosopher of Oxford made a catalogue of dominant social sins threatening the destruction of the race, he placed first in the list a form of vice to which Paul refers in Romans (1 : 27), and which, though too shocking to allow description, is openly practised in the baths of Constantinople and throughout the Orient, and is not unknown in the heart of New York City.

These may suffice as two examples of our foes, whose name is legion. To mention greed is enough—that practical and insatiate lust of gain which makes the worshipper like unto his idol (Ps. 115 : 8). The man who is the victim of avarice comes to have a metallic ring, is changed into a coin, and drops into his grave with a chink. If the lust of sensual pleasure begets putrefaction, the lust of gain brings petrification ; the miser is a hard man, of a stony nature, and comes to love nothing but the golden calf. The opposite vice to this is extravagance—a lavish, careless, godless expenditure, scarce less hurtful than hoarding miserliness. And these are days of extravagance scarce equalled in the days when suppers in Rome cost a fortune, when Nero tickled his throat with a feather to make way for a new gluttony, or Cleopatra dissolved costly pearls for her drink.

Our risks are even more inclusive than our vices and open sins. Our pride of numbers, our dependence on the patronage of the wealthy and socially great ; our dependence on occasional appeals and impulsive responses for benevolent work and funds ; the prevalent disposition to work by proxy, and shift individual responsibility ; organizations, with the perils they involve ; autocracy and virtual despotism, resulting from lodging undue responsibility with a few ; the growth of frivolity and the habit of

pleasure-seeking, with the consequent decay of earnestness of character ; avarice, appetite, and ambition as controlling influences in the lives even of many of the better class ; fashion and fashionable slavery ; perilous social amusements, such as the dance, the card-table, the theatre, the horse-race, the gambling-table—these are a few of our foes and risks. And we have said nothing of ecclesiasticism and sacerdotalism and a worldly or secular type of church-membership, on the one hand, and infidelity and irreligion, on the other ; a nominal Christianity and a defiant atheism ; of the aristocracy of culture and the plutocracy of wealth ; of the caste lines in society ; of the monopolies in trade, and the perpetual war between labor and capital. And who shall measure the gulf which yawns beneath our feet in the desperate designs of the socialist, communist, and nihilist !

Here, for lack of space, we arrest this paper, leaving to a future issue to discuss further and no less important matters which affect our world and race and age—our history, responsibility, destiny. But surely this is the golden age of opportunity. The ends of the world stand looking with august interest to see what the true followers of God will do to uplift humanity, to repel and defeat its foes, purify its faiths, displace its false thrones, and usher in a greater age of peace and purity and power !

*(To be continued.)*

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## THE NINETEENTH CENTURY ONE OF PREPARATION.\*

BY REV. JOSIAH STRONG, D.D.

We are entering on a new era of which the twentieth century will be the beginning, and for which the nineteenth century has been a preparation.

Though many of the achievements of the past century have been unequalled in the world's history, they generally suggest not finality or completeness, but rather beginnings. Many and great as have been the changes of this century, there is reason to expect that those of the next will be even more and greater. It is not proposed to call on the imagination to anticipate them. This work is not speculative. It does, however, attempt to trace some of the general lines of development in the past, to note their present trend, and, within certain limits, to project them into the future. It is quite true, as Lowell remarks, that "the course of events is apt to show itself humorously careless of the reputation of prophets." But surely one may study discerningly the signs of the times, which are only the shadows of coming events cast before, without attempting the prophetic rôle.

If events were simply strung together in orderly fashion on the thread of time, like beads on a string, without any relation of cause and effect,

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\* See Editorial Notes.



there could be no signs of the times ; but because to-morrow is folded within to-day, because human nature and its development are under laws which remain constant from age to age, because, as Carlyle says, "The centuries are all lineal children of one another," and bound by the law of heredity like other offspring, it becomes possible, in measure, to forecast coming events, to draw from the study of past experiences and present conditions reasonable inferences concerning the future.

Let us glance hastily at some of the more significant changes which have taken place during the past century and note their meaning.

1. Changes which may be called physical. There is nothing more fundamental touching the circumstances which affect all human beings than time and space. They condition all human activities and relationships, and hence to change them is to affect all human activities and relationships. This is the reason that steam and electricity have had so profound an influence on modern civilization. They have materially changed these two great factors that enter into all lives. It is as if the earth had been, in two or three generations, reduced to a much smaller scale and set spinning on its axis at a far greater speed. As a result, men have been brought into much closer relations and the world's rate of progress has been wonderfully quickened. Time-saving methods and appliances now crowd into a day business which a generation ago would have occupied a week or more. The passage of the Atlantic, which once required weeks, is now a matter of days. It is possible to be in the United States one week, and before the close of the next in Asia. A little time suffices to compass great events as well as great distances. We read of the "Thirty Years' War" in the seventeenth century ; the Franco-Prussian War, which destroyed one empire and created another, was begun and *practically* ended in thirty days. By reason of the increased ease of communication new ideas are more speedily popularized, public opinion more quickly formed and more readily expressed ; both thought and action are stimulated ; reforms are sooner accomplished, and great changes of every sort are crowded into as many years as once they would have required generations or even centuries.

And it must be remembered that these quickening processes are not yet completed or their results fully apparent. Science is daily making easier the conquest of space ; and there is reason to believe that the victories of electricity are only well begun.

Thus these changing physical conditions will continue to render the isolation of any people increasingly difficult—a fact of the utmost importance to the world's progress, for isolation results in stagnation, and we accordingly find that the *civilization of all peoples is inversely as their isolation*. The conformation of Europe and the exceeding irregularity of her coast line are favorable to the intercourse of her various nations with each other and the world, and Europe has developed the highest civilization. Moreover, those of her peoples who are most favorably located for inter-



course with their neighbors have made the most progress. The great mountain ranges of Asia, her vast plains, the absence of water communication, or oceans so broad as to discourage the timid navigators of earlier centuries are much less favorable to intercourse, and the civilization of Asia is much lower than that of Europe. That part of Africa which lies on the Mediterranean has been in contact with the world, and has had at times a high civilization; but the remainder of the continent has been for the most part a *terra incognita*. Her people have looked out, not upon the highway of narrow seas or straits, but upon the barriers of boundless oceans. The location of Africa and her coast line are much less favorable to intercourse than those of Asia, her people have been much more isolated, and there we find a lower barbarism than any in Asia.

The world is entering on an era in which the isolation of any people will become impossible, and then will the world's barbarism disappear.

2. Notice, briefly, the political changes of the past century. The explanation of most of them is found in the growth of democracy.

During the eighteenth century the spirit of free inquiry became universal in Europe, but it was purely speculative. Though England enjoyed a measure of liberty, absolutism still reigned on the continent. For sixty years of that century Louis XV. disgraced the throne of France. He regarded the people of his domain as his personal property. Their lives and substance were at his disposal. But wretched and enslaved as was the condition of the French, that of other continental nations is shown by De Tocqueville to have been even worse.

The French Revolution made the people conscious of their power, and hence prepared the way for liberty as soon as the people should become capable of it. Napoleon, in accomplishing his own selfish and despotic purposes, did inestimable service to popular rights, and though, upon his fall, the old order of things was re-established for a season, at least in form, absolutism from that time on must needs reckon with the growing spirit of democracy.

Says Robert Mackenzie :\* “ Sixty years ago Europe was an aggregate of despotic powers, disposing at their own pleasure of the lives and property of their subjects ; . . . to-day the men of Western Europe govern themselves. Popular suffrage, more or less closely approaching universal, chooses the governing power, and by methods more or less effective dictates its policy. One hundred and eighty million Europeans have risen from a degraded and ever-dissatisfied vassalage to the rank of free and self-governing men.” When we remember that freedom is the most favorable condition for a natural, healthful development, we see the significance of the growth of modern democracy. This great political change is prophetic of progress because it has removed the barriers which most seriously obstruct progress.

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\* *The Nineteenth Century*, p. 459.

3. Consider, now, certain social changes. Since the middle of the century there has sprung up and spread well-nigh throughout Christendom a deep discontent on the part of workingmen. Its causes and its significance will furnish the subject of a later chapter (VII.), in which it will be shown that this popular discontent foreshadows important changes in our civilization. Suffice it now to remark that a condition of *political* equality having been achieved, it is short-sighted to suppose that society has, therefore, arrived at a state of stable equilibrium. Democracy necessitates popular education, and popular education multiplies popular wants. If the many have the same wants as the few, they will demand the same means of gratifying those wants. To give to the poor like tastes with the rich is to create an inevitable demand for substantial equality of condition, and to stimulate discontent until such equality is secured.

The discontent of labor has gained such a hearing, that there has been awakened within a few years an unprecedented interest in industrial and all sociological questions. Books treating these subjects have had an astonishing circulation. A large number of periodicals devoted to social economy, and advocating industrial, economic, or social reforms, have sprung into existence. Labor organizations, whose avowed object it is to effect important change in the laws and in the whole status of labor, have appeared and grown powerful. Advocates of the reorganization of industry on a co-operative instead of a competitive basis have made many disciples. The word socialism is growing less obnoxious to Americans. It is, as Dr. Gladden says, being "fumigated;" and it has needed it, for some foul meanings have infested it. Socialism, separated from all adventitious doctrines, has been accepted by many Christian men and women of the American stock, and among them are many of the younger clergy.

The growth of socialism in Germany during the past twenty years has been surprising. The Socialist vote for members of the Reichstag in 1871 was 124,655; in 1890 it was 1,341,587. Schmoller well remarks: "A social movement of thousands is possible only when thousands of thousands have become doubters."

The German Government has taken an important step toward State socialism, by insuring German workingmen against illness, accident, and old age, making such insurance compulsory. Like measures have been proposed in France, Hungary, and Denmark. "The question at issue among most continental statesmen and students to-day concerns the details rather than the principle of such State help. The era of full reaction against *laissez faire* theory and practice has come, and Emperor William II. is its prophet."\*

Taken in connection with the discontent of workingmen, and an increasing readiness on the part of society to listen to their demands for change, there is great significance in the tendency toward organization and centralization which is seen everywhere.

\* G. W. Hinman, in the *Social Economist*, April, 1891.

The progress of the race has been along two lines—viz., the development of the individual and the organization of society, the kind of organization of which society is capable being dependent on the measure or type of development attained by the individual. In the history of Europe, for centuries together, progress seems to have been along only one of these lines at a time—a development of the individual at the expense of social organization, followed by a closer organization of society, a centralization of power at the expense of personal liberty. Thus when society began to emerge from the lawless individualism of the barbarians, it was organized under the aristocratic form and then passed into the more centralized form of absolutism, which culminated in the seventeenth century, and under which individual rights were ruthlessly sacrificed. In the next century the reaction toward individualism came with the French Revolution. The remarkable growth of democracy during the past one hundred years, which, of course, meant the development of individualism, has already been noticed; and now we see unmistakable evidence that the pendulum of the ages has again begun to swing in the direction of a closer organization of society, which movement is greatly facilitated by the increased ease of communication afforded by steam and electricity.

Look at some of the evidence of this reaction. In the commercial world the tendency toward consolidation is most striking. First, many independent railway corporations were united into a system, and now great systems are being consolidated under one management. The same is true of telegraph lines. A like tendency is seen in all kinds of production. In various lines of manufactures there appears an increasing output and a *decreasing* number of factories, showing, of course, consolidation. This tendency must continue so long as production on a large scale is cheaper than production on a small scale. "The following statements have recently been made in California, on what is claimed to be good authority [*Overland Monthly*], of the comparative cost of growing wheat in that State on ranches, or farms of different sizes. On ranches of 1000 acres, the average cost is reported at 92½ cents per 100 pounds; on 2000 acres, 85 cents; on 6000 acres, 75 cents; on 15,000 acres, 60 cents; on 30,000 acres, 50; and on 50,000 acres, 40 cents."\*

One of the most striking features of the modern business world is the growth of powerful corporations and more powerful combinations in the form of "pools" and "trusts." The conditions of production and transportation have largely ceased to be democratic; and the question may be reasonably asked, Can our Government remain democratic and our industries continue aristocratic or monarchic?—that is, controlled by the corporation or the industrial "king." The *Encyclopædia Britannica* † says: "The great American Republic seems to be entering upon a new era, in which it must meet and solve a new problem—the reconciliation of democracy with the modern conditions of production."

\* D. A. Wells' "Recent Economic Changes," p. 99.

† Vol. xxiii., p. 787.



Ever since our late civil war there has been a marked tendency toward the centralization of the Government of the United States. Justice Miller, in an address at Philadelphia on the occasion of the centennial celebration of the adoption of the Constitution, said: "While the pendulum of public opinion has swung with much force away from the extreme point of States-rights doctrine, there may be danger of its reaching an extreme point on the other side."

This centripetal tendency of the times is further illustrated by the creation of the Kingdom of Italy and the Empire of Germany out of political fragments. In the latter part of the eighteenth century there were in Germany nearly 300 independent powers.

Another manifestation of the same tendency is seen in the wonderful drift of population to the cities, which seems to be a world phenomenon.

So general a tendency toward the centralization of population, of political power, of capital and of production, manifested in ways so various, can indicate nothing less than a great movement toward a closer organization of society, a new development of civilization.

Thoughtful men everywhere have become expectant of great social changes. Says President Andrews, of Brown University: \* "If anything has been made certain by the economic revolution of the last twenty-five years, it is that society cannot much longer get on upon the old libertarian, competitive, go-as-you-please system, to which so many sensible persons seem addicted. The population of the great nations is becoming too condensed for that."

Canon Westcott, professor at Cambridge, writes: † "On every side imperious voices trouble the repose which our indolence would wish to keep undisturbed. We can no longer dwell apart in secure isolation. The main interests of men are once again passing through a great change. They are most surely turning from the individual to the society." The author of "God in His World" remarks: ‡ "We are now approaching such a crisis. No human wisdom can predict its shaping any more than it can prevent the issue. The air is full of auguries, and even our fiction has become very precisely apocalyptic. It is theoretic prophecy, anticipating the realization of perfect scientific and social economics—the paradise of outward comfortableness." The *Westminster Review* says: § "It is felt by every student and every statesman that some movement, vast and momentous, though indefinite, is passing like a great wave over the civilized world." And the *Churchman* says: || "It is idle to refuse to admit the fact that modern civilization is in a transition state. . . . There are a thousand evidences that the present state of things is drawing to a close, and that some new development of social organization is at hand." Says Mr. William T. Stead: ¶ "Everywhere the old order is changing and

\* *The Congregationalist*, January 22d, 1891.

† P. xxv. § London, May, 1890.

‡ "The Pope and the New Era," p. 20.

† "Social Aspects of Christianity," p. 4.

|| New York, January 17th, 1891.

giving place unto the new. The human race is now at one of the crucial periods in its history, when the fountains of the great deep are broken up, and the flood of change submerges all the old-established institutions and conventions in the midst of which preceding generations have lived and died." Such citations might be indefinitely multiplied.

Many expect violent revolution. Whether such expectations are realized will depend probably on the Christian Church, whether she is sufficiently awake to see and to seize her opportunity. The Church is not yet adequately aroused, but I believe that she can be, and therefore do not deem revolution probable. We *may* have social revolution, we *must* have social evolution. Social systems are never invented, they are evolved, they grow out of what has preceded. A revolution may suddenly sweep away existing institutions as a fire destroys a forest, but the new forest which rises out of the ashes is a growth. Surely it is too late for the world—or at least the Anglo-Saxon part of it—to fall into the "French fallacy, that a new system of government" or a new social organization "can be ordered like a new suit of clothes."\* The social changes which are sure to come will doubtless be great, but they will be natural—the effects of causes long antecedent—hence the importance of comprehending, as far as possible, existing conditions and tendencies.

4. Consider, now, briefly a few suggestions touching the changes of which the progress of science is prophetic.

Most of our scientific knowledge is the growth of the past century. It would be idle to attempt even to enumerate its numberless practical applications to life. By making communication easy and swift, science has effected all human relations and conditions, by perfecting the press it has popularized knowledge and powerfully stimulated the mind, by means of labor-saving appliances it has revolutionized the industrial world and added enormously to the world's wealth, awakened new aspirations on the part of the multitude, and created new problems and possibilities of life. If all that science has done for the world during this century were suddenly struck out, it would leave our civilization in ruins; so universal and profound would be the changes wrought, that we should hardly know whether we were living on this planet or had been mysteriously transferred to some other. And we must remember that much of the progress of science is so recent that as yet we have seen scarcely a beginning of its endless applications to life. Moreover, some of the most practical sciences are still in their infancy; the field of knowledge is boundless, and each new acquisition makes others more easy. Science is certainly destined to make great progress during the next century, and therefore to work great additional changes in civilization.

What if it could be certainly known that during the twentieth century there would be a new revelation of God's will, another table of the Divine

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\* James Russell Lowell's *Democracy*, p. 23.

law given to men to meet new needs of civilization, and to hasten the coming of the kingdom of heaven upon earth ; and so given as to authenticate itself and carry conviction of its truth to all the world ? With what profound and eager expectation would it be awaited ! What supreme blessings should we expect it to bestow on mankind, and what a mighty upward impetus would it give the race !

Just such a revelation has been made during the past century, and is to be continued in the next. Its truth is evident, but all do not yet perceive that the truths of science are God's truths, that its laws are God's laws. The Church has even looked askance at it. It has been regarded not only as secular, but as actually hostile to religion. Books have been written and professorships established to "reconcile," if possible, these two "foes ;" but science is as truly a revelation from God and of God as are the Scriptures, as really a revelation of His will as was the Decalogue, and one which is to have as real a part in the coming of His kingdom among men as the New Testament. God's will expressed in what we call natural law is as benevolent and as sacred as His will expressed in what we call moral law. The more perfectly His law, whether natural or moral, is known and obeyed, the better is it for the race. This new evangel of science means new blessings to mankind, a new extension of the kingdom. The Church ought to leap for joy that in modern times God has raised up these new prophets of His truth. It will be shown later that this modern revelation of His will means a mighty hastening of the day when His will is to be done on earth as it is in heaven.

One of the great services which science has rendered has been to clear the world of an immense amount of rubbish which lay in the path of progress. The scientific habit of mind is fatal to credulity and superstition, it rests not on opinions, but facts ; it is loyal not to authority, but truth. This means that as the scientific habit of mind obtains, men will break away from the superstitions of heathenism and from the superstitious forms of Christianity. Scientific knowledge is rapidly becoming a necessity to all civilized peoples. Commerce is bringing the nations into an ever closer contact, which means increasing competition, and however cheap flesh and blood may be, they cannot compete with steam and steel. The Bureau of Statistics at Berlin estimated, in 1887, that the steam-engines then at work in the world represented approximately 1,000,000,000 men, or three times the working population of the earth. This mighty force is at work for the Christian nations. What are all the millions of China and India compared with it ? Cheap labor cannot compete with machinery which enables one man to do the work of ten or twenty or a hundred men. Labor-saving machinery is destined to go wherever men toil, and with it will go an increasing knowledge of science.

Moreover, China, hating foreigners, wishes to become independent of them. She has been compelled to employ them to build her navy, to arm her soldiers, and make her munitions of war. In order to become inde-



pendent of them she must needs introduce the study of the sciences into her schools. Thus science is destined to become the great iconoclast of the heathen world. What then? Men react from superstition into infidelity, which has already become the great peril of Japan and is becoming the peril of India. The greatest of modern Hindoos, Keshub Chunder Sen, once said: "I fear for my countrymen that they will sink from the hell of heathenism into the deeper hell of infidelity." The prospect is that in the course of a few generations the heathen world will become either Christian or agnostic. Which it will become will depend on the Church.

In this connection we may not inappropriately remind ourselves of the familiar and significant changes which have already taken place during the past century among heathen and Mohammedan peoples.\*

A hundred years ago the Japanese were so separated from the remainder of mankind that, so far as any intercourse is concerned, they might almost as well have inhabited the moon. There was then in force a law providing that "no ship or native of Japan should quit the country under pain of forfeiture and death, that any Japanese returning from a foreign country should be put to death, that no nobleman or soldier should be suffered to purchase anything from a foreigner, that any person bringing a letter from abroad . . . should die, together with all his family, and any who might presume to intercede for him."

Until within a few years the following royal rescript, issued on the extirpation of the Jesuits, remained posted up through all the kingdom: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head." To-day there is a new civilization in Japan. As a Japanese lecturer said, there is nothing left as it was thirty years ago, "except the natural scenery."† The nation is now eager to place itself in the forefront of progress.

China has for centuries been separated from the world by a barrier far more effectual than her famous "Myriad Mile Wall"—a wall of pride and prejudice, more immovable, more impenetrable, more insurmountable than any possible wall of stone and mortar.

But a trial of arms with Great Britain and France taught China a wholesome respect for Western Powers; and her pride was sufficiently humbled to employ foreigners to teach her sons ship-building and navigation, together with the military science by which her armies had been beaten.

The War of 1856 resulted in the Treaty of Tientsin, which guarantees the protection of the Chinese authorities to all persons teaching or professing the Christian religion, thus opening the door to Christian civilization.

\* For a full and able discussion of these changes see the missionary classic, "The Crisis of Missions," by Rev. A. T. Pierson, D.D.

† "The Crisis of Missions," p. 100.

At the beginning of this century the gates of India were locked to Christian missions, and the East India Company held the key. That company was hostile to missions because it received large revenues from native idolatries, and "as late as 1852 \$3,750,000 were paid from public funds to repair temples, provide new idols and idol-cars, and support a pagan priesthood."\*

The East India Company was abolished in 1858, and the British Government is in hearty sympathy with Christian missions in India. Its officials there annually contribute many thousands of pounds for their maintenance. Moreover, social caste, which in India separates classes as oceans separate continents, and which has served to maintain isolation and stagnation, is giving way before modern civilization, which is everywhere bringing men into closer relations.

At the opening of the nineteenth century the Ottoman Empire was characterized by the same spirit which had once rendered it a terror to Christian nations. To-day the Protestants of Turkey, like the other religionists of the empire, have their recognized rights and a representative at the imperial city, religious liberty having been assured by the Treaty of Berlin.

Only a few years ago the vast interior of the Dark Continent was a mystery. Now the great "open sore of the world" has been thoroughly probed—a long step toward its healing.

The changes which have been very briefly recited have a significance which is simply boundless. During this century the barriers which separated more than 800,000,000 heathen from the transforming influences of modern and Christian civilization have been broken down. The prisons which condemned more than one half of the human family to isolation, and, therefore, stagnation, have been thrown open. The contact of the Occident and the Orient has already produced in the latter unwonted signs of life. The dead crust of fossil faiths is beginning to be shattered by the movements of new life underneath. "In every corner of the world," says Mr. Froude,† "there is the same phenomenon of the decay of established religions. . . . Among the Mohammedans, Jews, Buddhists, Brahmins, traditionary creeds are loosing their hold. An intellectual revolution is sweeping over the world, breaking down established opinions, dissolving foundations on which historical faiths have been built up." And it should not be forgotten that religious beliefs underlie and determine social and political institutions.

The door "great and effectual" which is thus opened to the Christian Church has been only partially entered. Noble as has been the work of modern missions, it must be regarded chiefly as one of preparation. The languages of savage peoples have been reduced to writing, the Bible and a Christian literature have been translated into tongues spoken by hundreds

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\* "The Crisis of Missions," p. 48.

† *North American Review*, December, 1879.



of millions, schools and seminaries for training up a native ministry have been established, missionaries have learned much of native character and of the necessary conditions of success. A foothold has been secured, a fulcrum found, the Gospel lever put in place, and the near future will see the mighty uplift.

We have cast a hasty glance over Christendom and heathendom, and have sought to interpret briefly, though not superficially, the great changes of the century. They seem to me to point unmistakably to one conclusion: the drawing of the peoples of the earth into ever closer relations, which will render isolation, and therefore barbarism, impossible, and will operate as a constant stimulus; the growth of freedom which removes the greatest barriers to progress; the social ferment and the evident tendency toward a new social organization; the progress of science, destroying superstition, thus clearing the way for truth; the opening of the heathen world to the power of the Gospel and the quickening forces of modern life; the evident crumbling of heathen religions, which means the loosening of the foundations of heathen society—surely all these indicate that the world is about to enter on a new era, for which the nineteenth century has been the John the Baptist.

“ Out of the shadow of night  
The world moves into light;  
It is daybreak everywhere !”

—*Longfellow.*

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## A CENTURY OF MISSIONS.\*

BY THE REV. F. EDWARDS, B.A., OF HARLOW, ENGLAND.

The end of the first century of modern Christian missions is upon us. We are entering on a new century of work and service, and we are entering it with enlarged privileges and with widened responsibilities. As we cross the threshold from the one century of completed labor to the other century of anticipated blessedness, it will be well for us to lay to heart the teachings of the past, that we may be strengthened by its results and inspired by its experiences. Our preparation for our work and our consecration for its duties cannot fail to be increased.

It would seem as if the most prominent feature of our centenary celebration is to be the raising of £100,000. Other elements enter into the official celebration, but they are all subservient to this great pecuniary purpose. I cannot help the conviction that if this is all, or that if this is mainly its result, we shall have prostituted to unworthy ends our opportunities; at any rate, that we shall have failed to secure for them the

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\* This address was read at the annual meeting of the Essex Union; and at the request of the Secretary of the China Inland Mission we cordially insert it in the pages of THE MISSIONARY REVIEW. It is one of the most thoughtful papers we have read.—ED.

highest possible good. If we succeed in raising the money—and about that I do not think there is much doubt—in a few years every trace of it will be gone. The new expenditure which is essential, and which must be met by it; the removal of the debt now existing, to which in part it is to be devoted; the meeting of what seems to promise to be a chronic annual deficiency, will exhaust the resources even before the last instalment of them becomes due.

We misunderstand our opportunity if this is the only end we can make our centenary serve. It may and it ought to minister to an enlarged liberality on the part of us all. If this is all that it does, it will just serve as our annual debts have done in the past—furnish the occasion for a spasmodic and unsatisfactory generosity. To my mind the announcement of our debts has often been most humiliating and saddening. It has come out that we have been behindhand, say, some £5000. The fact that there is a debt has led to the discovery on the part of many of our friends that they are wealthier than they had supposed, and that the contributions they had given had by no means exhausted or even crippled their resources. It has been no unusual thing for one to find that he could spare another £500, and for many to find that they could part with another £100 each. Collectively and individually the debt has been a curious revelation. We have found out that we have not done all that we could have done. We have done for the removal of a debt what the needs of the world and the claims of our Lord never moved us to do. We are high-souled as to the dishonor of not meeting the liabilities that have been incurred, but we should have kept our contributions if the work had not been done at all, or if the work could have been done at a cheaper rate. Our donations must be raised to a higher level, in which our obligations to our Lord and to the world He has redeemed will be met according to our ability. We ought not to need the stimulus of a debt to prompt us to liberality. It is not fitful and occasional liberality that will secure the evangelization of the world. We could well dispense with this £100,000, if all our churches, and all their members, recognizing the need, and thankful for the privilege of meeting it, would imitate one whose memorial is to be an abiding one, but whose greatness arose from the fact that her work and her ability ran together.

There is no doubt that the pecuniary aspect of our work is of the utmost, the deepest importance. If we were more spiritual we should not feel that there was anything derogatory in this. There was one of whom we read that his alms as well as his prayers had come up before God. Our psalmody and our prayers form part of our worship, but the collecting boxes and the subscription lists need not be secular and unspiritual. The love which is shed abroad in the heart finds its response as much in our gifts as in our prayers. It feeds on liberality as well as on devotion.

And, as to this giving, it seems to me that our conception of our duty and our methods of giving all need to be revised. We are being constantly

reminded that we have so many churches in our denomination, and that we have so many members in connection with those churches. We are told what the income of our Society is, and what it would be if every member of our churches, and every teacher and scholar in our schools, gave some small sum every week in every year. These calculations are made with the utmost nicety, and are, from time to time, printed in our *Heralds* and reported at our meetings. The one great aim of all these calculations seems to be, not the declaration of the fact that there is a work to be done, and that be its cost little or much it must be done, but to show that it can be done without much trouble and without any great loss to anybody in particular, as if the great recommendation of the great missionary enterprise were its cheapness. And, to encourage this idea of cheapness, we examine every item of expenditure abroad and cut down every possible expense to the lowest point—as if we were resolved that, while its cost to us is unfelt, we will give our agents the opportunity of showing their zeal and exercising their self-denial and winning their crown by bearing their cross. It would almost appear as if we did not mind who met the expense provided it did not fall too heavily upon ourselves. It costs those who do our work more sacrifice to live upon what we give them than it costs us to provide those means. I know we need to encourage the poorest among us to give, and it is a grand thing to believe, and know, that if we had only poor people in our communion the largest work on earth could still be done. The man is strongest among us who is supported by the contributions of the many by whom he is beloved, and not the man who is indebted for his living to the one or two rich people he happens to have in his congregation. In these days of democracy, it is not the power to have their own way, and to do as they like, that people want to be taught, but the power to work. The privilege of carrying on the work of Christ in the world is not the heritage of the rich among us, it is the heritage of us all alike, and we may all claim our fair share in its execution.

I know all this, and yet I am convinced that these calculations and this penny-a-week system are open to misapprehension. Somebody, whose resources are almost unbounded, hears that 2s. 6d. a year from everybody will produce a certain sum, gives us the utterly inadequate sum as if that were his proportion, and forgets it was not for his sake, but for the sake of the widow and orphan that the calculation was made, that they might be encouraged to believe that they were not shut out from the privilege of partaking in the work of the extension of the kingdom of God. The lad was right in his theology, though, perhaps, a little wrong in his history, who, in answer to the question, Who were the Pharisees? replied that they were a sect of the Jews noted for their stinginess, and that one of them one day brought a penny to the Lord Jesus, who took the penny into His hand and turned it round, and looked at it and said, Whose subscription is this? The widow who casts in her all to the Lord's treasury,



though it only comes to two mites, need not wrap up the mites in paper, as if she would fain cover their littleness ; those mites shine with the light of God's love, and are glorified thereby in the eyes of Him who gave His best and His all when he gave Himself for us. The penny a week of many of us who pride ourselves that we are doing our fair proportion, and that we have no right to deprive others of their privilege in giving by doing all ourselves, will be met by the withering rebuke implied in the question, Whose subscription is this ? Its fault is not in itself, but in its giver.

When we have reached the highest ground and found the right principle that ought to secure this result—that the money in the Church's hands shall be adequate to meet all the legitimate expense connected with the Church's work—we shall not need 5s. centenary cards or ingeniously devised £13 2s. 6d. collecting books, or clever calculations as to how far we shall be able to go if all the members of our churches will contribute a penny a week. I maintain that appeals for missionary purposes ought not to be needed, and that when our funds are only forthcoming as the result of debt, there is something radically wrong. Our institutions ought no more to need to ask for funds for their working than our children ought to need to ask us for their food and clothing. All we can legitimately demand or look for is the opportunity of giving, and if that opportunity be but wisely afforded, all that is needed to induce us to embrace it is knowledge—knowledge of the work that is being done, and of the work that yet has to be done before we shall have overtaken the trust committed to us by our Lord. It is ignorance that paralyzes our effort, and knowledge is the only power by which our liberality will be brought into active operation. If our churches did but know what has been done, what is being done, what has still to be accomplished, they would rise to the occasion, and there would be no need to plead with those who were already anxious to give. I suppose we shall all be agreed upon this point, and the only possible divergence of feeling and opinion will be as to the means by which this needed knowledge is to be disseminated. I take it that we are preventing the development of missions when all we know about them is derived from our annual meetings, and I take it that we are not much improving matters when we seek to supplement their inspiration by readings from the *Missionary Herald* at the monthly prayer-meetings, especially if the reader makes it clear that he is gaining his own information at the same time that he is communicating it to his hearers. There is a more excellent way than this, and, after testing it for nearly a quarter of a century, I venture to speak of it. God knows that we get enough sermons, and I dare say that, whether we preach or listen to them, we should all be glad to have fewer of them. So weary are we who listen that thirty minutes is as much as we can endure, and so exhausted are some of us who preach, that we find it hard work to find fresh and interesting materials for our sermons. It surely would be well if we could find something more interesting and stimulating without resorting, as some, unfortunately, do,

to sensational methods of making the Gospel palatable. Something fresh to us who speak, and something fresh to us who listen, might bring about marvellous results. And we have not far to go to find out what that something should be. The Book of the Acts of the Apostles is the one unfinished book in the Bible. Apostles have been at work in the midst of us, and God has been working with them, and shame on us if we do not rehearse unto the people all that Jesus is continuing to do. If we would but tell out the story of this past century of modern missions, we should kindle enthusiasm where it does not now exist, and revive it where it is decaying. The triumphs of the Cross in this nineteenth century have even surpassed those of the first. On the part of the workmen, we can tell of heroism that has rarely been equalled : their labors in every sphere of service have been abundant ; they have not counted their lives dear unto them, but have made them living sacrifices unto the Lord. And as to the converts, why, even apart from Madagascar, we can tell of sacrifices that have been made, and of martyrdoms that have been endured, and of professions that have been witnessed, which make us sometimes think that if where there is no cross there can be no crown, our chance of coronation is but slight. It is these last chapters of the ever-growing Book of the Acts of the Apostles that we have to make ourselves acquainted with, and we must preach them and expound them if missions are to be carried on successfully and triumphantly.

It will not hurt our churches or our ministers to dispense with one sermon a month, and to have in its place a missionary lecture which shall tell the people about the work of God, and make them familiar with the signs and wonders which the ascended Lord is still doing in the world. The man who tries this will find that his theme is practically as exhaustless as the Bible itself. When I began this work, there were not wanting those who said I should soon come to the end of my materials. I remember saying, I will always have three months' stock in hand, and, when you hear me announce as my subject Carey and Ward and Marshman, you may conclude I have come to the end of my tether. Their work I have often spoken of, but, as yet, I have not told the story of their lives. The missionary literature and biography of the last hundred years are extremely rich. Contributions have come from every quarter. From the Moravians downward to the last of the Combers, God has given us men of whom we may well be proud ; and I am sure the Apostle Paul will forgive us if we sometimes let our people know that there are other missionary travels and labors beside his. Every year adds to the already large list from which we can draw, and surely one night in the year might well be spared for our own annual report of the work of the Lord during the year. For years I have given one night to the review of the work of the year of our own Society. It will not do to read it or to make extracts. Read sermons are bad enough, but read reports are infinitely worse. We must master these reports ourselves, and we may vary our lectures as much as we like. He

is a poor preacher who can preach only one sermon on a good text. We can begin with the money, and tell how it was raised and how we spent it. Or we may describe the work and the workers—the spheres of their labor and what they do in them, and astonish our hearers by telling them the small cost at which it has all been done. Or we may begin with our European missions, and go on till we reach those farther off. There are a hundred ways of giving the same report. It took four evangelists to give us a picture of Jesus Christ, and when we have done our part in telling the story of modern missions, we shall have left more unsaid than we have told.

I am not unmindful of the fact that all this means work, and that the work must fall mainly upon the ministers of our churches. It is, however, for work that we ministers exist, and if we do not do it the reason for our existence is ended. I know it is easier to preach a sermon than it is to give a lecture. It is astonishing how easy we can make sermons and how often. Such lectures, however, as those I have been speaking of are different matters. They will involve an amount of reading and preparation from which we ought not to shrink. I may, however, remind you that during the last year or two the necessary labor has been much lessened. Cassell's "Conquests of the Cross," Snow's "Missionary Outlines," Partridge's "Missionary Biographies," the Society for the Propagation of Christian Knowledge's books on the non-Christian religions of the world, and other books I need not specify, have brought within reasonable compass materials which those of us who in the past have gone over the same ground have had to collect for ourselves. I know that epitomes of history are not the safest help to the study of history, and mention these books simply to indicate the fact that no one need be deterred by the reading he will have to go through. A more serious objection arises from the expense involved in book-buying. It is hard that the men who most value books should find it hardest to get them. If our rich members did but know how they themselves would be benefited by their ministers having good libraries they would see to it that they should be provided with them. I may mention, however, that the books I have referred to are cheap, and many of the larger biographies which could be turned to good account are procurable at low rates from second-hand booksellers. I think, however, that if our Missionary Society were approached, the committee might do something to remove this difficulty. The cost of a book is as legitimate an expenditure as that of a deputation. I once asked our late treasurer to give his book on the Congo to every one of our ministers on the condition that he would read it and lecture on it to his people, and give them an opportunity of contributing to our funds. I am certain that £1000 would have been raised without difficulty. I once offered, if the committee would find the books, to send them out to the brethren, who would use them, and to give the benefit of my experience as to subjects to all who would not be offended at my offering it. A small floating library of this sort would bring untold



wealth to our Society. The books would be a treasure to those who read them and to those who had the substance of them given to them. My offer was not accepted. I suppose one must be inside the committee before one is considered wise enough to make suggestions, or one must forget his modesty and press his views forward at annual meetings to get heard. My time for work of this sort is over, and I therefore feel free to speak upon this subject. We make provision in our colleges for the study of Church history, but we do nothing for the history of modern missions. I well remember one who had gone nearly through his college course, and had been stirred by one of Livingstone's books, who has since done work in Africa which will live, who had never heard of Saker, and knew nothing of his stupendous work at the Cameroons. Give, I would say, at any cost, to our ministers the means of instructing the people, and, as soon as they are familiar with the work that is going on they will be ambitious of the privilege of partaking in it, and the only appeal that will be needed for the raising of the funds requisite for the carrying on of the work of Christ in the world will be the collecting-box at the doors. We shall not need the excitement of annual meetings, but our contributions will be stimulated by our knowledge, and our subscriptions and donations to missions will come to be regarded as parts of our necessary expenditure which must be met and cannot be curtailed.

And it is in this direction that our true centenary celebration is leading us. It seems to me that the grand characteristic of our mission work has been this, that we were the first to show that we were in touch with the great evangelical movement which came as a second Reformation into England. The other societies followed in our train, but it would, I think, be untrue to say that our work led to theirs. The true explanation is that their formation resulted from the same causes as ours, only it came later. We felt the inspiration first, and responded to it to the measure of our strength. If we are wise enough to see it, the outpoured blessing from on high which brought us into existence has tinged and baptized our development ever since. It was God's providence and not our wisdom that led to the choice of our first missionary sphere. Carey's longings and feelings would not have taken him to India. It was John Thomas who led to the establishment of our Indian Mission. The providence that took us there has never forsaken us. In addition to the earnest evangelists who in true apostolical succession have labored in India, we have had a succession of competent linguists who have laid the foundations which are essential to permanent success in the translations they have made of the Word of God into the vernacular. The scholarship that has marked some of our foremost men in India has never been surpassed even in our home churches. God has given us men who, as to the gift of tongues, have made us feel that the wonders of Pentecost have not ceased. In our African Mission, the same Divine blessing has been realized. Itself the expression of the gratitude of redeemed and emancipated slaves, the first mission driven by perse-

cution into new quarters, and the second given up as the result of the restlessness of German colonization, the forsaken stations and the renounced work have led step by step to the establishment of the Congo Mission, around which there is a halo of consecration and heroism which is as bright as any the Church has ever been privileged to rejoice in. The silent graves, as well as the still living voices, alike are eloquent in telling what the love of Christ can inspire men to attempt and to do. We may and we do weep over our losses, and in our unbelieving and calculating moods may ask the purpose of this waste ; but those who have made the sacrifices would call back nothing that they have given, and presently in a regenerated Africa we shall have the convincing proof that the way of the Cross is still the way of light. And the Lord that has led us where we have gone has blessed us in all that we have done. The direct results of our work are such as fill us with adoring gratitude. One has planted and another has watered, and everywhere God has given the increase. The very character of our progress is the highest proof that it will be maintained and augmented. In all lands it has been a growth, and the growth has been maintained, and it has increased. As we have pursued our course we have sometimes wondered whether we have been doing anything at all ; but the review of every ten years of work has furnished us with accumulating evidence that if the ratio of our increase be but maintained, we are within measurable distance of the end. The mountain is becoming a plain before the Lord of hosts.

And as to the indirect results of our missions we can rejoice in them all. In Jamaica evangelization has been followed by emancipation. In India, some of the excrescences of Hinduism, if they were not its true growth, have disappeared. Our religion, even where it has not been accepted, has touched and advanced civilization. Education has sprung up and has become general, and will soon be the birthright of every Hindu as it is already of every Englishman. The very women of India have been reached in their seclusion. We have by science and philosophy undermined the foundations of the old faiths, and are preparing a highway over which the Lord Himself will pass in triumph over India.

And in another way we have reaped unexpected results. Affinities between the Indian races and ourselves have been discovered, the science of languages has been stimulated, the history of religions has been studied, the materials for the study of comparative religions have been gathered. It is missions that have made possible the researches and labors of such scholars as Max Müller and Dr. Legg. And by the increase of our knowledge of all the religions of the world we are enabled to approach men, not so much on the side that is sure to awaken their antagonism—for we have found that there are beliefs that are common to us all, and longings to which no human heart is a stranger—and we are able now to declare unto the heathen Him whom they have ignorantly worshipped.

The hand that has guided and blessed us is beckoning us forward, and



if we have learned aright the lesson God has taught us, we shall be sure of this—that no work for God can be done in vain, and that in due season we shall reap if we faint not.

And if, forgetting for the moment all that has been done among the heathen through our instrumentality, we think of the effect of our missions among our home churches, again we shall have another illustration of one of the great laws of God's kingdom, that in blessing others we get blessed ourselves. If not to others, yet doubtless to ourselves, our missions have brought incalculable advantages and blessings. It is a memorable fact that the very men who were the originators of the foreign missions established, and for years themselves conducted, a mission in Cornwall. The cry that home has the first claim upon us originates with those who have no care either for home or foreign work. Our home missions are the offspring of our foreign missions. The last century has witnessed a growth of religion at home that would have been deemed impossible when it began. We have shown that we care for men's bodies as well as their souls, for their minds as well as for their spirits, for their earthly homes as well as for their heavenly dwelling-places. Life is more worth living to-day than it was a hundred years ago. Everything is not yet perfect, but we are better housed to-day than our fathers were. Nursing, medicine, surgery, have brought relief and alleviation to us that our fathers never dreamed, and there is a Christian element in it that once was absent. Much yet has to be done for middle-class education, but we are a better educated people than our fathers were, and the growth of education is showing no signs of decay. There has been an awakening on the part of the Church that it has a duty to perform which extends into every department of life. And with all our efforts for social and educational reform, direct evangelical work is more common than ever. And I cannot help noticing that we may find in our mission fields the true answer to many of the pressing questions that from time to time spring up among us. We are discussing at home what the Gospel is that is to be preached—and some, perhaps, are wondering whether, after all, there is any Gospel that can be preached—and the answer that comes home from every mission field is that the story of God's love and of Christ's redemption is still working wonders, changing men's hearts, and altering men's lives. Perhaps if we told the story oftener and plainer, we should have less need to doubt, and less time to discuss, for here, as everywhere, the Gospel will prove God's power unto salvation to every one that believes.

I am sure of this—that this work has brought us into closest communion with our Divine Lord. As our work has grown upon us, and we have taken wider views of our responsibilities and our privileges, we have seen the grandeur and the magnitude of the work He came to accomplish in redeeming the world to God as we never saw them before. Our hearts have beaten in harmony with the heart of the Lord Jesus. We have been in touch, in sympathy with Him. The enthusiasm of humanity that

moved Him has been realized by us. In forgetting ourselves and living for others, we have come nearest to Him. Our own spiritual life has been quickened by our work. We have never felt so sure of our oneness with our Lord as we have done when, in imitation of His sublime example, we have gone forth to seek and to save that which was lost.

Our retrospect of the past leaves but one feeling uppermost in our minds, and that feeling is one of thankfulness. It has been a century of blessing, and the memory of it leads us forward to the work which claims our attention and tasks our energy, strong in faith and strong in hope. We cannot lag behind, we cannot falter. The Lord is with us, and we follow where He leads. He is leading us to victory, and presently we shall reign with Him.

I close with words that have a deeper meaning now than they had when they formed the conclusion of the fiftieth report of our Society: "When God by His providence has effected such preparation, may it not be taken in connection with the promises of His Word, and the all-prevalent intercession of His Son, as an indication of His purpose? We think it may, we believe it must. Temporary and local reverses there are and will be, to awaken to fresh diligence and trust in God, but we believe that the general movement of His cause will still be onward; that, if not at every point, yet at most points of the line, the outposts of this year will be made the trenches of the next, till at length every encampment of hostile spiritual domination shall be broken up, and 'the kingdoms of this world become the kingdoms of our Lord and His Christ, and He shall reign forever and ever.'"

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## DR. PENTECOST AT NORTHFIELD.

### OBSERVATIONS AND EXPERIENCES IN INDIA.

BY REV. H. B. HARTZLER.

Dr. George F. Pentecost is always a welcome presence at Northfield. Years ago he was drawn into the town, as were also the Gospel singers, Mr. Sankey and Mr. Towner, by the charms and associations of the place, to seek a home under its stately elms and maples; but Providence has not permitted him long to remain in his chosen home. The great cities of America, England, Scotland, and India have claimed him for special service in the interests of the kingdom of God. After an absence of nearly two years in India, Dr. Pentecost once more appeared before a Northfield audience on Sunday, August 28th. It was the closing day of the Northfield "season," which had begun with the World's Student Conference in July. The Congregational church was crowded to hear the words of their favorite speaker. In the morning and afternoon he preached with all his wonted energy and power, and in the evening he gave a remarkable account

of his experiences and observations in India. The report which follows, lengthy as it is, falls far short of reproducing the magnificent, kaleidoscopic picture flashed upon the view of the audience by the eloquent orator. Dr. Pentecost spoke in substance as follows :

“ We have no time for the expression of personal feeling. I can only say that this day has been a very happy one to me. After coming from the high and low places of the earth, the great mountains and the great and boundless plains, from looking on the grandest scenery of the world, I come back to Northfield, and it seems to my eyes that this is the brightest spot on the earth. Even the vale of Cashmere, celebrated by poet and sage, to my eyes is not more peaceful and restful than this dear old Connecticut valley. I regret that after all these years of absence I can spend so short a time among you, my friends and neighbors ; but I must again say that this has been a sweet, restful, delightful day to me. And now I will try to tell something of the wonderful work of God in India as I have seen it during the last two years.

“ Well, friends, I do not think if you should take a journey to another planet, that you would find yourself in the midst of more surprises than if you were to be suddenly transported from Northfield to India. I have the feeling, after having been in India only a little over seventeen months, that I have been in another planet. If I should speak to you of the geographical wonders of India, its billowy mountains, its magnificent forests and jungles, its wide, cultivated plains, it would require the whole evening to do so. Think of the vast snow ranges with mountains thirty thousand feet high, as if the Matterhorn were piled on top of Mt. Blanc and then the two capped with the Rigi, and you still fail of the conception. Think of travelling through forests of oak an hundred miles, through which you could scarcely creep because of the dense undergrowth, and millions of orchids peeping and twinkling at you like myriads of fairy spirits, of forests of rhododendrons, towering from an hundred to an hundred and fifty feet in height and covered with one mass of brilliant flowers. Another evening might be spent on the architecture of India. Take the one outstanding, illustrious example from the ten thousand of beautiful buildings in India : the celebrated Taj Mahal, the most symmetrical, the most restful and beautiful building the world has ever seen. I have looked at it in all lights ; quivering in the first throbbing light of the day, and under the soft light of the setting sun ; under the peaceful light of the full moon, and thrilling under the light of a million stars, when the whole structure had such a fairy look, that it seemed as though it might take wings and fly up into the heaven, from whence it seems it must have come. The architecture of India, as wonderful and more spiritual than that of ancient Egypt, goes to prove that when we speak of the people of India as heathen, we are not to think of them as barbarians or savages or as untutored black men. Perhaps India holds a people the most cultured of any in the world. They have a religious literature the most massive, and written in



a language more musical than the Greek, more prolific than the Latin, and more exact than either of them—a people who have a religious cult that antedates every religion of the earth, with a philosophical system from which both the ancient and modern western world have borrowed their most subtle thoughts.

“In India, as I said here a few years ago, in my judgment, we find the chief centre of the missionary problem. Africa has its teeming millions, China has its teeming millions, and India its teeming millions, but in these three great centres of the world’s population it seems to me that India holds the key of all the foreign missionary problem of to-day. In India there are three great religions : Mohammedanism, Hinduism, and Christianity. We often think of Turkey as being the seat of the Mohammedan power ; but the real head is in India. We might convert Turkey from Mohammedanism and still its chief strength would be left in India. Here is the home of Hinduism in its double form, the philosophical Hinduism of the monasteries, the monopoly of the priests and scholars of India ; and the gross and bestial idolatry with its millions of votaries among the common people, centred about its tens of thousands of temples. Christianity is the David in the midst of these twin Goliaths. Mohammedanism has 70,000,000 followers ; Hinduism, 200,000,000 ; Buddhism, which once dominated all India, does not exist in all the length and breadth of the land to-day. Centuries ago the astute Brahmins seeing that Hinduism was doomed in the prevalence of Buddhism, finally embraced Buddha and made him the ninth incarnation in their pantheon. This was the doom of Buddhism, for, having embraced Buddha, they proceeded to squeeze him to death in their loving embrace.

“A few years ago there was a large gathering of Brahmin Pundits and priests, who came together from all parts of India to discuss the duty of Hinduism with reference to Christianity. They recognized the fact that Christianity was making rapid strides in India, and they decided that they would adopt Jesus Christ as they had centuries before adopted Buddha, and thus dispose of Christianity, but their scheme would not work, because they forgot that Jesus Christ would not be adopted by them. So we have these three religions struggling in that land for the supremacy. India is the land *par excellence* of romance and destiny. We are prone to forget what an influence India has had upon the countries of the world. All history shows us that India has had a predominating influence upon the West. It is a settled fact that the European country which has held in the past the keys of India’s commerce has risen to the highest rank among European powers ; and the country or city that has had that key and then lost it has fallen from the high place which it occupied to the lowest, historically and politically—as witness Alexandria, Venice, Portugal, and Holland. In dealing with this country we are dealing with the mightiest people and country in the world. Ethnologically we are brothers. The Hindus who possess the country to-day are Aryans, who emigrated into

that land before the time of Moses. We are the same race as the Indians. They are black, we are white ; but we have the same features, and our European languages are sprung from the same Sanscrit roots. The difference is that in that great migration part went in one direction and part in another. The part of that great Aryan family which travelled toward the West and thence toward the North, and strained itself through the western barbarian people, emerged at last in the great and now all-predominating Anglo-Saxon race. The Hindus are those who went South and East through the Bolen and Khibar passes of the Himalayan Mountains into the Punjab, and thence spread over all India, overlaying the Dravidian people. I remember talking with a very distinguished Brahmin on this subject. I said, 'But, my brother, you know that I am also a Brahmin.' He wanted to know what I meant. Then I spoke a parable. I said, 'Some three or four thousand years ago two brothers started from a certain part of Asia. The older one moved west and north ; the younger south and east. The elder brother settled in Europe, while the younger brother settled in India. The only difference is that you are a descendant of the younger brother and I of the older.' He was inclined to question the statement, but I told him that at least he could not disprove it.

"After two years of intimate intercourse with the educated men of India, my love for them has increased. The better I came to know this people, the more I talked with them, and the oftener I got on my knees with them, the more tenderly and sympathetically I came to love them ; and when I turned away from the last meeting held with them, I turned away with my heart filled with emotions of tenderest love for those splendid men who for nights and weeks together came to hear the story of Christ.

"It has been said of the Hindu religion that it is eternal and unchangeable. They claim that their religion is based upon an eternal revelation and that it is unchangeable. The critics of Christianity, who have discussed the question whether it is possible for Christianity to pervade India, have said that in India we have to contend with an unchangeable religious system, bound and linked together by an indissoluble caste system which renders it an impregnable religious fortress. If I had time I might show you, through well-certified facts, that, while it is the boast of the Hindu that his religion is unchanging and unchangeable, no religion in the world has given so many evidences of erosion and decay as theirs has under the influence and impact of Christianity for the last hundred years. Of course when we think of the 300,000,000 Hindus and Mohammedans, and our little force of Christians in India, it looks to the superficial observer like a hopeless undertaking to Christianize these millions. It seems as though the means were entirely inadequate to reach the desired end, and that the task could never be accomplished. So the passing stranger, the cold-hearted friend, and the hot-hearted enemy are constantly saying that the conquest of India by forces that are there is an impossibility. There are

those who take delight in counting up the number of Christian converts and then counting up all the money that has been appropriated and spent for carrying on the work ; comparing the number won over for Christ with the number of dollars spent for that purpose, and by this commercial test declaring that modern missions are a wasteful extravagance and that practically the work is a failure ; but just here, in passing, I would like to say that in my judgment the result of Christian work in India is any way from fifty to five hundred times greater than the result of Christian labor in Christian America, when you compare the number and cost of instrumentalities in that country with those in this. The most hopeful field of missionary labor to-day is India. If I had money to invest in religious work and were seeking the most profitable investment for it to-day, I would invest in India rather than in the Connecticut valley.

“ Let me illustrate : I had the pleasure of several interviews with the distinguished and honorable and most able Viceroy of India, Lord Lansdowne. On one occasion we retired into the private office of the viceroy, and were talking about the possible conquest of India for Christ. He was of the opinion that we could never win India for Christianity ; that our force was too small to cope with the vast and increasing millions of India. I told him I not only felt hopeful, but was filled with a triumphant gladness when I saw what had been and what is now being accomplished there. I also reminded him of the small number of British soldiers now occupying India compared with the hordes of natives. It is not a question of conquest now with them, it is only a question of holding what they have conquered. India was taken for Christ a hundred years ago, when William Carey landed at Calcutta and began his missionary labors among them. Since the baptism of Krishna Pal, Carey’s first Brahmin convert, the question is not one of the conquest of the land, but of the subduing of it to Christ. For eight or ten years Carey labored without a convert ; then one man was converted, and that gave India into the hands of the Christian Church, just as the falling of the walls of Jericho gave Canaan into the hands of the Israelites. The first convert was not a low-caste man, but a high-caste man. This is significant. When William of Normandy crossed the English Channel and fought and won the battle of Hastings, his first battle on English soil, he had practically won England. There he built a castle, and wherever he won a battle after that he built a castle. So the conversion in Calcutta of Krishna Pal was the battle of Hastings for us. There Carey took possession of India for Christ. Many victories have been won and the missionaries have built Christian missionary bungalows to signalize these victories, and these Christian bungalows are the fortifications by which that great country of India will be held until the entire subjugation of the people is accomplished for Christ.

“ To-day there are in India three million native Christians. I suppose the number of real Christians among the gross number of nominal adherents to Christ is much less than this ; but suppose we should say that we have



no more than one million, we have demonstrated the power of the religion of Christ over their religion. The great mass of native Christians are from the low castes, but there are enough high-caste men among them to demonstrate the power of Christ; that the Gospel of Jesus Christ is adapted to reach the heart and the conscience and the will of all the inhabitants of that land, the high as well as the low.

“Let me give you a bird’s-eye view of the results of the work of missions for the last hundred years. The missionaries in India during the last hundred years have accomplished more for Christ than the first Christians under the leadership of the apostles accomplished in all Western Asia and Europe during the first century of Christianity. This demonstrates that the cry for apostolic days and apostolic power is based upon a misconception of facts. If you should go to India for a year, you would see that it is a time of apostolic men and apostolic power now. The power of the Holy Ghost is being felt in that land to-day as mightily as in the days of the apostles in Western Asia and Europe.

“It has been said that the great mass of converts in India are low-caste men. This is certainly true, and it is well that it is so. There are the three great castes, the Brahmin, or priest caste, the soldier and the farmer castes, supposed to have sprung respectively from the head, the arms and the legs of Brahma; but there are innumerable other castes that have grown out of these. The Brahmins are the first caste. A Brahmin considers himself a god and exacts worship from the low-caste men. It is among the low-caste men that the greatest number of converts have been made to Jesus Christ, and this is sometimes spoken of as an illustration of the lack of power of the Gospel to subdue India. But can you call to mind any country where the great bulk of its converts have not been among the low-caste people? In America, for instance, how many of the noble, how many of the rich, are included in the living body of Jesus Christ? Let us admit that the great bulk of Christians are from the common people. Would we have it otherwise? We lay foundations not in the top soil, but in the sub-soil. When they laid the piers of Brooklyn Bridge, they did not plant them in the top soil, but dug deep down. Christianity has always rooted itself in the low-castes. Read the story of the Corinthian and the Roman churches, and you will see that the great mass of these churches were made up of low-caste men; the driftwood of the nations, in Corinth, and slaves and freedmen in Rome. Why, friends, if I wanted to take a city by pulling down its walls, do you suppose that I would rig a derrick to take hold of the coping stones and pull them off? No, I would set my sappers and miners to dig out the stones at the bottom of the wall and then the whole would fall. Practically that is what is going on in India. Indian society and Hinduism rests on its castes. The top caste flourishes on the support which it gets from the lower and the lowest castes. If we pull out the lower castes, the top caste must come down in fragments. The bitter cry of the Brahmins to-day is that Christianity is

alienating the low castes. Some time ago a high-caste man, the head master of the Maharaja of Daypoor's College, complained to me because, as he said, we are lifting up the low-caste men and withdrawing their respect forever from the Brahmins and making them equals, and this is so. Whereas a few years ago, if a low-caste man met a Brahmin on the street, he would prostrate himself and allow the proud Brahmin to walk over him ; now he merely makes a salaam to him, and contends with him for the best places in the gift of the government, and, withdrawing his offering, he compels the Brahmin to labor for his bread as though he were a man and not a god.

"Is it possible to elevate the low-caste man? The Hindus worship caste." Here Dr. Pentecost gave an illustration of the daughter of a sweeper who has graduated from the University of Calcutta and taken the degree of B.A., also of a now lady, the daughter of a low-caste man, who is teaching the children of the *élite* in a private school in Poona ; and several other illustrations of the same order. He said, "What may we not expect in a few generations from this low caste, if in one generation such great upward strides are made. God is giving to the American Methodist missionaries alone from a thousand to fifteen hundred converts a month in India. The rapidity with which the conversions are going on among the low-caste people in India is wonderful.

"In the Punjab forty years ago there was not a known Christian ; then Messrs. Newton and Forman, of the American Presbyterian Church, went into the country and built their missionary bungalow there. To-day the baptized communicants are numbered by tens of thousands. We sometimes pray that God would open doors for us, that He would pour out His Spirit upon the land. It is not a question of that, it is only a question of our going through the doors that are opened and gathering up the ripe fruit that is lying there. Dr. Forman said to me some time ago that he could not baptize a tenth of the converts who are waiting to be baptized, because they had not the teachers to take care of them. Only recently returning from a missionary tour of the villages, out of two hundred converts he had selected twenty for baptism. The rest he had to leave until his working force should be enlarged. That practically is the problem of India to-day, not to get converts, but to take care of those they have, and the thousands who are knocking for entrance into the Christian Church. The rate of progress among the Christians during the last ten years has been 23 per cent, while that of the population is only about 17 per cent. So great and rapid is the increase that some of the English secular papers have been compelled to confess that in the last ten years they have been utterly blind to the great strides of the Gospel.

"We are told that the high-caste men are not being converted. I have been in about a hundred cities and villages, and in none where there are Christian missionaries do you find less than five or ten high-caste Christian men. There are enough of these high-caste Christians to stand as monuments of the power of God.



"In every government office in the land, among the men who are holding high and honorable positions are high-caste Christians. In the colleges the men who are taking high stand as scholars are the native Christians. There is something in the power of the Gospel that sets the minds of these men at liberty, and sends them over the dead point of intellectual power.

"These are some of the encouraging features. But is this all? Why, my friends, we count our Christians at three millions. There is not a city or a town or a village where a Christian missionary lives and has preached the Gospel, but there are beside the open converts great numbers of secret Christians. I speak from experience that among the high-caste men there are more secret Christians than among the low-caste men. In Calcutta I found a great many Christians among the high-caste men. They did not come out from their caste, but they openly confessed Jesus Christ.

"The Brahmin gurus or pastors have finally consented that they may confess Jesus Christ and retain their caste, if they will not be baptized. Thus they acknowledge that the Gospel of Jesus Christ has taken a great hold upon the people, and they are afraid of losing their hold upon them.

"We do not need to hurry. The fabric of their religion is being undermined and will eventually fall of itself. All over India great cleavages are taking place—mighty cleavages from the Hindu rock, under the impact of Christianity. The Brahmos, the Aryas, the Devas, and the Sadharans, and theistic sects acknowledge the Bible, especially the Gospel, to contain the best ethical system and Jesus Christ to be the most perfect human example. These various Somajes or churches have thousands of adherents in the Northwest, in the Punjab, in the Bombay and Madras Presidencies. I was recently shown the confession of faith of one of these societies or Somajes, drawn up by its living founder. In it there was not a single sentence the substance of which was not plagiarized from the Gospel, and they acknowledge it. Here are thousands and thousands of men who have been brought out of Hinduism under the influence of Christianity. True, they are not Christians, but they are on the way to Christ. There must be destruction before we can have reconstruction. These things are not given in the translated reports of the missionaries. A man said to me, 'You will not make many more converts from among the Brahmins, but you are Christianizing all Hinduism.'

"There is one other thing in regard to results. There is a Christian atmosphere. There is a passage in the Bible which says that the devil is the Prince of the Power of the Air, and I never knew what that meant until I went to India. There is a strangely hell-impregnated atmosphere in that land. It is almost impossible to resist it. I have seen Americans and Englishmen, not Christians themselves, living there, who have become Brahminized by the very atmosphere; but wherever there is a Christian bungalow, wherever there is a Christian song sung, or a Gospel testimony given, the air becomes purer; the devil is exorcised. The Spirit of God

is pervading the very atmosphere where before the devil reigned without a rival, and this is doing more to destroy Hinduism than the direct preaching of the Gospel. Hinduism cannot live in this new heavenly air. You cannot tabulate this. The results of the Christian missions that cannot be tabulated are ten times as great as those which can be.

“I have not told you anything of what God has done among the women. I can only give you the most meagre outline of the most visible results. The Christian women of the missionary force in India are beginning to work a revolution in the Indian homes, where Hinduism is anchored more firmly than in its temples.” Several striking illustrations were here given. Of his own work Dr. Pentecost had time only to speak a little. He was seventeen months in India, and had the joy of seeing nearly two thousand Englishmen and Eurasians converted to Christ. In Calcutta for eight weeks, every night, he addressed audiences of educated native men. They listened with attention and courtesy, and oftentimes with tears in their eyes. He has now nearly a hundred covenant cards, which are signed by as many native gentlemen in that city alone, in which they declared their acceptance of Christ as Saviour and Lord. Similar meetings for educated native gentlemen were held in Lucknow, Cawnpore, Delhi, Lahore, Poona, and other places, in all of which most gratifying results followed.

“Some of these young men before I left India were baptized. Others said as soon as they could manage it they would be baptized. These men are not yet seen upon the missionary reports, but the power of the Gospel is being felt and is working in their lives. The Hindus are a very peculiar people. In the great college halls of Calcutta I preached to thousands of these Hindus. They are very excitable, and when excited have a habit of grasping one foot and swaying back and forth. I told one night there the story of the Saviour’s nativity. After I had finished, I said, ‘Perhaps some of you have not had the opportunity of reading this story. I have a New Testament here, and if any one cares for it, he may have it.’ Now the Hindus have never learned to act independently. They are entirely bound by caste. When I offered that Testament, a wave of feeling rolled over the audience. The excitable men began to sway back and forth and shake their feet with great rapidity. Finally one man raised his hand. Instantly every foot was still. He rose and came forward for the Testament, but the cold perspiration stood out on his face, and he was trembling in every joint of his body. The cause of the excitement was that he had dared to act independently, without the precedent or consent of his caste followers. Once a vast audience was thrown into a state of volcanic excitement by a Brahmin rising to his feet and openly confessing Christ, and on other occasions when one and another rose to ask the prayers of God’s people for his soul and that his sins might be forgiven. After he had taken the Testament I offered a number of others; but when I held up my last Testament and offered it to whoever wished it, the ice was broken

and the audience rushed forward as one man for that Testament. There was a perfect mob.

“The Hindus are very anxious to learn English, and many of them come to the service for that purpose alone. At one of my services I spoke to a man who listened with great attention, and told him how glad I was to see him so interested, and asked him why he came. He said, ‘I wish to improve my English.’ One night during a meeting a lot of fellows got up to go out. I said, ‘I see there are a number of young men here who do not understand English, and so, of course, cannot be expected to remain. I will therefore give time to those who do not understand English to leave the hall.’ Every one of them sat down as if he had been shot. They consider it very *infra dig* not to be able to understand and speak English. Whenever any one tried to go out during a meeting, I just intimated that he did not understand English, and he immediately sat down again. These meetings were, of course, for the native gentlemen alone, as the women of the higher castes are never seen in public.

“In Lahore we had a hall that held nine hundred people. I announced meetings for educated, English-speaking Indian gentlemen. I announced that the entire body of the hall would be reserved for these gentlemen; and the two side aisles reserved for the English and Eurasians. At the first meeting there were about one hundred natives. Before the meetings closed, at the end of three weeks, the entire body of the house reserved for them, accommodating about six hundred, was packed to the doors. On either side we had three hundred Christians, English or Eurasians. At the end of the meetings I ventured to pronounce the benediction. When I did this the English rose, but the natives always remained seated, as it would have been acknowledging Christianity for them to have risen. At the last meeting I preached on the love of Christ and there were many wet eyes. At the end I sung the doxology and pronounced the benediction. I turned to go, but before I got away some impulse made me turn around, and I came again to the front of the platform, and lifted my hands and said, ‘You have been listening to me for three weeks, with a patience and courtesy that I have never met with before. I have pronounced the benediction and I was grieved that you were not on your feet to receive God’s benediction. God has sent me back to pronounce that benediction again, and if there is one here who desires to receive the blessing of God, and will indicate it by rising, I will lift my hands and ask the Father, Son, and Holy Ghost to abide with you.’ I lifted my hands and waited. It seemed as if there was a movement like the rushing of a mighty wind over that audience, and those six hundred native gentlemen sprang to their feet as one man and waited in reverent attitude while I pronounced the benediction. They would not have done this if the Holy Spirit had not moved them.

“After preaching three weeks in Poona I was asked to come back again, and they even offered to pay all my expenses if I would return.



I have given you only a bird's-eye view of what God is doing in India ; what He is doing through these men and women who have taken their lives in their hands and gone there to work for Him.

" I come back from India with a profound respect, almost veneration, for the noble men and women who have gone out to that land to spend their lives in missionary work. We should give them every support of sympathy, of love, and of money to carry on their work."

The Rev. Dr. Waugh, of Lucknow, for thirty-four years a missionary in India, who chanced to be at Northfield, and heard Dr. Pentecost's address, was moved to follow the speaker with words of emphatic endorsement and confirmation. " We are thankful," said he, " that America gave us the loan of this glorious preacher for seventeen months. He has aroused an interest in Christianity in India, of which he has told you something here, but there are a thousand things which he has not told you. His statements concerning the rapid progress of Christianity and the condition of things in India is confirmed by solid facts. I can testify that his witness is true. I wish that every church in America could hear the speech that we have heard to-night. I do not think Dr. Pentecost could do India and the world any better service than to go all over this country and Europe telling his wonderful story as he has told it to this congregation to-night."

## MISSIONARY PROGRESS IN CHINA.\*

BY REV. JOHN CHALMERS, M.A., LL.D., HONG KONG, CHINA.

Christianity has not shown much vitality in Canton, although in its Roman form it has been planted there for centuries ; and since Morrison arrived in 1807, Protestant missionaries have been at work in the city of Rams with little interruption. It is not, however, safe always to judge by appearances, even about things material, and still greater is the danger of mistake when we come to judge of spiritual changes. Within the last three years a scheme has originated and taken shape among the native Christians of Canton for the ultimate evangelization of the whole province. I had heard of this in conversation or by letter from time to time, and of course rejoiced in it as a sign of life and progress ; though not by any means convinced that it was more than a well-meant attempt on the part of a few to help the missionaries. But I have to-day received two printed pamphlets purporting to be the *Regulations* and the *Report* up to date, of

\* "The accompanying article seems to me of such interest and importance to Christians the world over, that I have asked Dr. Chalmers, of the London Mission, to permit me to send it to the REVIEW. It speaks of the Chinese Church waking up from the lethargy that has characterized it and beginning to realize that it too has the commission, 'Go,' 'make disciples.' That it should adopt new methods tells of life with movement.

" Yours very truly,

JOHN C. THOMPSON, M.A., M.D."



the Canton "Book-lending and Evangelizing Society," the perusal of which has left a strong impression upon my mind that the conquering of the province is no mere dream, but they mean to do it. It is no exaggeration to say that for earnestness of purpose and breadth of view these tracts resemble far more chapters of General Booth edited by Mr. Stead than any utterance of natives of Canton. If these publications were translated into English as good as the Chinese is, which I hope they may be, they would astonish English readers, whether friends of missions or not, by their completeness of detail, by their eloquence of appeal, and perhaps, most of all, by their thoroughly business-like character. In this last feature they present a striking contrast to General Booth's scheme, for no conceivable point seems to have been overlooked in the way of safeguarding the application of the funds.

As is fit and needful, this scheme originated in a prayer-meeting. It appears that the native members of six missions—Presbyterian, Wesleyan, Congregational, Baptist, and Lutheran—have been wont to hold a joint prayer-meeting once every two months, and at such a meeting about three years ago the scheme of a book-lending society was devised. The name is a modest one. Book-lending, provided the books are on hand, most of us find easy. Only about the returning, which is part of the programme, there is sometimes a difficulty. There are about a hundred districts in Canton Province, and it is proposed to send a book-lender into each district. The books are to be the Holy Scriptures, commentaries, other Christian books and tracts, and works on European science. There is a great variety of such books procurable; but a judicious selection is to be made by the managing committee, which consists entirely of Chinese. Nothing is asked from foreign sources except the books, which are cheerfully supplied by the Bible and Tract Societies in Great Britain and America. A fund for the purchase of books amounting to \$1379 has been placed in charge of foreign missionaries to be paid out as required. Beyond this it does not appear that the missionaries have any share in the concern, or any direct control of it. The constituents are the native Christians in town and country, in Hong Kong, in America, in Australia, and wherever else they may be, who are all invited to subscribe, and assured that, whether it be a mite or ten thousand dollars, each subscription will be duly acknowledged for the encouragement of others, and carefully devoted to book-lending purposes. The centre of administration is at Kukfau, in the vicinity of Dr. Kerr's Hospital, Canton. There, at bi-monthly and annual meetings, all subscribers may attend personally or by their deputies, and vote on or discuss any matter of the Society, as is done in Exeter Hall by similar bodies of supporters. A full staff of office-bearers, a managing committee, and an advisory committee, have been appointed by impartial selection from the six missions. It is stated in the programme, that when the scheme of the Society is matured the foreign missionaries will be asked to endorse. And it is declared that the object

of the Society is not to baptize or form churches, not to settle questions of terms or dogmas, not even to preach (lest they should thereby get into difficulties with one another, or with the heathen), but, in the first instance, quietly to circulate Christian literature in every city, market town, and hamlet in the province of Canton. The book-lending is, however, to be followed, after two or three years, by a general offering of prizes for the best essays by non-Christians on Christianity and kindred subjects; and then again, in due time, by the establishment of permanent centres of Christian work, when each of the missions will be invited to come in and take a share in the wide field thus opened, in order to form and build up churches. There are eighteen very practical rules laid down for the conduct of book-lenders. They are to be plain, honest, peace-loving men chosen from the Canton churches, who are willing to serve in this capacity for a consideration of \$6 a month. They take with them, besides the books, a small supply of stationery for sale, by way of introduction to schoolmasters in the villages. Books are, of course, to be lent only to schoolmasters and such other respectable residents as can read; and they are lent on trial with the prices marked, a register being kept of the place, the person borrowing, the date, and the book lent, and an intimation given that the lender will return, say, a month after to inquire, and effect a sale or an exchange as may be desired. The lenders are to avoid disputes with the natives, not to resent rudeness, but take it as a thing to be expected, and even if harm is done to the books, they are to be content with the smallest compensation or apology. The only literary qualification necessary in a lender is ability to keep his register and make his report, which is to be transmitted every two months through the nearest mission station.

About \$400 have been subscribed, and four book-lenders are at work for the present year in the Prefecture of Shiu-chow on the North River. A letter from one of them giving his report for the first two months is published, and is highly satisfactory.

It is an article of the Society's constitution never to spend the whole of the income in any year, but to accumulate a reserve fund, to be invested for the permanent carrying on of the ever-increasing operations of the Society.

It seems but fair to all concerned, and to the cause of Christian missions, to give publicity to the above statement; and I do not think that I have laid myself open to any charge of trumpet-blowing by giving to the public an abstract of these pamphlets, showing the beginnings of what may turn out to be a very important movement in favor of the Christian religion in the south of China. At all events this is something to set off against the brutal and Satanic attacks of the Hunanese.—*China Mail*.

## INDUSTRIAL EDUCATION OF WOMEN IN FOREIGN FIELDS.

BY MRS. J. T. GRACEY.

Industrial schools have come to be of great importance in foreign mission work. The Rev. D. A. Day, of the Muhlenberg Mission, Africa, says : "The mission of the Gospel is to develop man, not in one direction only, but in his entire being. Give the heathen simply brain culture without teaching him industrial habits, and you have a fool. Take a naked heathen boy, put him in a mission, feed and clothe him without teaching him to work, and you have a man vain in his imaginations. To train the young people of Africa into habits of productive industry is essential to the redemption of the Dark Continent."

The Bishop of Sierra Leone says : "The great need of Africa is not the importation of an army of clerics, but of Christian men and women able to teach the natives useful callings," and on a recent visit to England made arrangements to take out a number of carpenters and agricultural implements, so that all the children in his diocese should be taught some trade. What is true of Africa is true of all mission lands. Some one has said that "honest toil is not an article of complexion," and this lesson needs to be taught to many connected with our missions. In the Methodist Mission in India the Christian boys are taught to make wire mattresses, folding-chairs, boots and shoes of all kinds, and in the Presbyterian Mission Persian rugs of all sizes are made in its carpet shop, in which only Christian labor is employed. So we could mention various lines in which boys are trained ; but another problem confronts the missionary force. How to take care of the girls and give them proper trades and employment—that is the problem troubling many of our missionaries. Educate the women, and it is surprising what avenues are open to them. Miss Hedrick, the principal for years of the Calcutta boarding-school connected with the Woman's Foreign Missionary Society of the Methodist Church, wrote a very excellent article in a recent number of the *Indian Evangelical Review* on the "Future of Educated Girls in India," in which she says, "When one seeks for something tangible to lay hold of, this subject becomes the veriest will-o'-the-wisp, dazzling for a moment, but persistently eluding the grasp. When I came to India I was often called upon to settle disputes between my pupils about the respectability of labor. All agreed that certain work was respectable ; other class of work was for low-caste people only." She suggests a revolution in old-time practices in India, and says, "Turn the men out into the fields, the foundry, the factory, and let the girl take her place in the hospital, at the desk, in the shop. Let men stop their dress-making and sewing, and give such work to the women, to whom it properly belongs ; let them stop sweeping and making beds, and then this work will drift into the hands of women." She then pleads for the industrial school, and the training of girls in specialties. "Teach them," she says, "to do one thing, and to do it well. Our educated girl must be Christian



first ; and when willing, yea, anxious to do and be all that God intended her to do and be, just as surely as God made her will she find her place and work."

The native Christian girls of India are many of them taking responsible positions. One graduate of a mission school has charge of one of the Lady Dufferin hospitals, some are clerks in dispensaries, another has been appointed to the charge of a post-office—a thing unknown before in India—and some are in charge of waiting rooms at railway stations.

An industrial school for Mohammedan women was established recently at Guntur by the American Lutheran Mission, the only school of its kind in Southern India. The wives of poor Mohammedans are often obliged to support themselves and their children. To keep a respectable character and earn a livelihood is a difficult question often to settle. These women are paid according to ability in work, the highest receiving about six cents a day, and this is a larger sum than they could get elsewhere. In connection with their work they have one hour devoted to Bible instruction. They have also secular instruction. The industry taught is Mohammedan embroidery. The patterns are Oriental, worked in gold and silver, brass and silk thread. Their work has been sent to America, England, and Australia, and found a ready sale. A writer says : " A marvellous change has taken place in the workwomen since they first entered the school. When they began to go to the school they were lazy, dirty, and ignorant ; now they are growing into careful, energetic, quick women. The pretty patterns, the bright colors, the order around them, have an elevating effect upon them. Every opportunity is used to introduce lady visitors to the school, and these visits bring a bit of the bright outside world into the cramped lives of the poor women. For months after the visit of the collector's wife the women talked of the wonderful English visitors. The lady assistant in charge of the school talks to the women during working hours of the duties of wives and mothers, the care of children, simple remedies for the sick, and gives practical hints concerning general house-keeping."

In Pithoragarh, a station in the Himalayas, some forty women support themselves by working on the farm in connection with the Home for the Homeless. During the harvest season the missionary spends hours in the field directing the work, and these women are paid the usual wages for such work.

In the city of Lucknow a home for women is maintained by the work of the women. They are trained in the use of the sewing-machine, and do plain and fancy sewing and embroidery.

A woman's workshop has been opened in Rangoon, Burma. A large building is rented on one of the principal streets, a forewoman is employed, who lives on the premises, who devotes her time to overseeing the work and receiving orders, and some sixty women are here making their own living.



Some curious information has recently been brought out in regard to the occupations of native Indian women. In some statistics furnished by the government, we find women reported as officers of local and village government, some as officers of national government, and others as officers of independent States and Governments. We find some as authors, a few as artists, some in mercantile occupations, quite a large number employed in construction of houses, and some as shipbuilders and workers in precious metals.

### PASTOR-TEACHERS' TRAINING.

BY C. P. HARD, NARSINGHPUR, CENTRAL PROVINCES, INDIA.

This problem has been confronting us for two years. Special success among sweepers, and some advantage gained among mat-makers and a few workers in leather, with a sprinkling from other classes, began in this place on September 29th, 1890.

In four sub-circuits, for a hundred miles along the Grand Indian Peninsular Railway, in the eastern part of the Nerbadda Valley, we directed that the new workers, forty chosen gradually from these classes, should gather at central points for weekly instruction by the older catechist in charge. We called at these points as often as possible. The Rev. Paul Singh went the rounds during the hot months, too; but we were on the lookout for a trained instructor for these pastor-teachers. With the transfer of this station by Bishop Thoburn from our brethren, the Swedes, we also received a letter from sixteen hundred miles away from Mr. H. W. Butterfield, for a long time head clerk and head master for the Government. He proposed to go on pension and give the rest of his life to educating Christians at Narsinghpur, where he had once been in Government duties. He is assisted by a man from the Bareilly Theological Seminary. We have fifty men and boys in the morning school for reading, writing, spelling, and geography, but the Scriptures are the special subject of study.

The first class, a dozen, is to be scattered among the villages at the close of the year, after the District Conference shall have again been held here, and they shall all have had the advantages of the Christmas-tree, their first celebration.

Miss Nash has a day school for the wives of students. The married families live in the numerous out-offices of these two mission compounds. The single men, beyond those who have homes in the town or live with relatives, are housed in the ample old rest near the town. Epworth evening debates are lively on themes which are vital to the thought of these men, whose friends are yet so largely in heathenism, or who on the border-land see men as trees walking. We have had compulsory side taking, half the alphabet for and half against propositions regarding caste, idolatrous customs, early marriage, and such questions as, "Shall we employ the young or those over twenty years in the mission?" "Shall we go at once to our fields or stay here for preparation?" "Is it well to buy and sell wives?" and for to-night it is to be, "Is it right under any circumstances to have more than one wife?" Though they admire Abraham, we shall have a later authority to offset any inference that Sarah's advice would be tolerated in this dispensation.

All the means of grace find prompt participation, all pray, all testify, all are hearty in learning new hymns, all preach in the streets, all do some work in the villages, as Saturdays and Sundays they are free to visit their homes or are appointed to duty, and some are detailed for tours to help the evangelists who are in the districts; but just now it is chiefly the obedience to the command to "tarry" for the preparation.

## SOUTH AMERICA AND THE PAPACY.

BY REV. GEORGE W. CHAMBERLAIN, D.D., BRAZIL, SOUTH AMERICA.

Crowning the "Hay-stack" Monument at Williamstown is a marble globe. The lands in view as you approach that memorial of the "praying club" from the front are Europe, Asia, Africa, and North America. Only as you retreat from it, facing it, on the rear, does South America appear. It lies on the western slope of the globe and bathes in the warm sunshine of the afternoon.

Even so in the history of the ever-unfolding drama of Redemption, in the growth of the "*City of God*," whose limits extend to the "utmost parts" of the earth, South America is coming in our day into full view, in that all including providence of the wheel within a wheel. By force of the Divine plan it will come yet more into the prominence for which it was of old prepared, and unto which it has been reserved until the fulness of times.

## PREPARED OF OLD.

The *idea* which held the prow of the ship which Columbus commanded steadily to the West when an unbelieving crew clamored to put about the helm was no new idea, however much so it appeared to the men of that day. It was God's idea, communicated with such force to the mind of a rough sailor that he had to follow it, even as the Magi the star which they in the East had seen. It led to a land prepared of old to be the theatre for the "*gathering of the nations*." The continent from which he sailed away had been a divider of the nations, for the which also it was of old ordained. But the time was full for the "discovery" of that continent which should gather into its ample bosoms dispersed humanity, and there suckle and nourish it "until we *all* come to the stature of the perfect man in Christ Jesus." For Humanity is One. And He hath made of one blood all nations. He will prove it against all the vaporings of "philosophy falsely so called," or the crudities of "science," which has yet many things to learn, when it shall clothe itself with humility and sit at the feet of Wisdom (Proverbs viii.). Humanity, harassed and hampered on the old continent, has been for more than a hundred years seeking rest on the northern bosom of the Western Continent. It seemed as if the milk of human kindness would flow forever toward the oppressed of all nations from that breast of Mother Earth called the United States of America. No doubt it will; but just now, in the year of our Lord 1892, and of Columbus 400, the supply is running short, and the Asiatic, including China's millions, "must go." Go where? To Ireland—to the only land which the Irish don't govern? No! for Ireland, like China, is casting out her children. Where shall they go? They will go precisely where they were foreordained to go by that wisdom which the Lord possessed in the beginning of His way, before His works of old . . . while as yet He had not made the earth, nor the fields, nor the highest part of the dust (*Dust thou art, O man!*). Where is that? Let physical geography—God's handwriting in

“ depths” and “ fountains abounding with water,” in “ mountains settled” and “ hills”— answer. The course of human progress has been predetermined by the contour and relief of the earth’s surface. If the old hemisphere said, “ *Scatter,*” the new says, “ *Gather.*” And they will gather despite all laws of men in Congress assembled ; in virtue of the law of God, who not only “ hath made of one blood all nations of men for to dwell on all the face of the earth,” but also “ hath determined the *times* before appointed and the *bounds* of their habitation.” The “ wrath of man” against his fellow shall help to carry out this plan. South America’s *time* has come. She is now unbaring her bosom to all nations of men. Notable coincidence ! At the crisis when the United States of America is saying, “ Go” to the Chinese, the United States of Brazil is forced by economic reasons to say, “ *The Chinese must come.*” Africa contributed her quota, but African slave labor has had its day. European free labor comes slowly to the rescue and is sparse. South America stretches out her arms to Asia in the year of our Lord 1892. No longer can the Pope divide this southern continent and give it to whom he will. He, too, has had his day. *Papacy* in South America has been “ found out.”

Members of the congress of all American nations visiting in the “ City of Brotherly Love” said to the gentleman who led them in worship at Girard College : “ There is not a man of us who does not know that the greatest foe of liberty of our nations is *Rome* ;” not Rome of *Victor Immanuel*, but Rome of “ *His Holiness.*” “ The Pope and the Council” has been allowed to run out of print in its English edition, which is only one of the many symptoms of the blindness which has happened to English-speaking peoples. A Portuguese edition lies before me, translated and edited, with a notable introduction, by a foremost statesman of South America. “ Of all emergent questions,” he says, “ none equals in reach, none exceeds in urgency, the religious. . . . No one ignores that the pontifical Church is an organization universal, an ambition universal, a plan universal. . . . The evolutions of her tactics are reproducing themselves in America with the same strategy as in Europe. The features of the papacy will be always identical with those of to-day, and each time more accented, because on the one hand *its spirit*, child of a gestation multi-secular, incarnated in the most marvellously wise of all centralizations, and chained to the interests of an innumerable caste, *can by no man be transformed* ; and on the other, the galvanic life of this institution, inwardly decomposed by the vices on which it feeds, has its secret in the reactionary audacity which constitutes its type. The papacy goes its way . . . it can perish more easily than go back.”

Availing himself of the book of “ Janus,” “ the most notable product and the most expressive symptom of Christian re-birth of the nineteenth century,” “ one of those rock-books of perennial tempestivity which abide, transmitted from generation to generation,” this writer contributes some solid material to the instauration of religious liberty in the South American



States. He speaks not from the religious, but from the political standpoint when he says: "It may be seen there (in 'Janus') with noonday clearness how from that millennial superposition of vices, abuses, and crimes; . . . from a system of falsification, employed indefatigably upon the Holy Scriptures, upon canonical and patristic collections, upon acts of synods, the liturgy and the imperial history, arose and was formed that idolatry of pontifical infallibility which places the whole invincible abyss of the Gospel between the Church of Rome and the Christ. . . . The substantial character of the book ('The Pope and the Council') is a rigorously historic demonstration of the intimate and *exclusively political nature of the papacy*. . . ." It is demonstrated that Romanism is not religion but politics, and the most vicious, the most unscrupulous, and the most pestilent of all politics. Sketching rapidly the "incursions of the pontifical primacy in national churches, its usurpations in the bosom of States, and the repeated and peremptory denials of catholicity to the infallibilist presumptions of the tiara;" evidencing "the absolute identity between the idea of infallibility and that of omnipotence in the jurisdiction of heaven and in that of earth;" proving "the incompatibility, philosophically and practically irreconcilable, between the *syllabus*—that abominable symbol of papolatry—and any modern constitution," he ventilates the religious question in all its relations, and indicates the natural and definite solution of the problem.

#### A FREE CHURCH IN A FREE STATE.

A State free from the dominion of the Church and the Church free from the papacy is an aspiration of young South America. For three centuries she held her breath at the bidding of the Pope, but her breast is heaving with the breath of the Almighty. It becomes articulate in the language of South American statesmen. "*A curia Romana* has been at all times a potency only nominally religious, and always intimately, essentially, and indefatigably political. Religion, moral authority, for long centuries has not been for the papacy anything else than the occasion, the means, or the pretext for interference in the temporal administration of the State."

"*The heresy of domination* is the greatest of heresies against the cross, because it transforms into a word of discord for human societies the word of Him who, to bring them peace, instituted the universal city in the higher world, *vos de mundo hoc estis, ego non sum de hoc mundo*."

"Rome has not renounced the principle that the Pope is the Lord over crowned heads, and has power to release subjects from their oaths of fidelity." "Gregory VII. left in his doctrines to papal Rome a tradition which has not ceased until now to be the soul of the Roman Church. . . ." "If the Holy See received from God the power to pronounce sentence in spiritual things, why not in temporal things also? The episcopate is as much superior to royalty as gold is superior to lead; well did Constantine know it when, among bishops, he took the last place."



"The prince (or in modern States the government, parliaments, and cabinets) who incurs in heresy loses all authority. Subjects can, and ought when they can, rebel against him. This theory is a point of faith admitted by all theologians worthy of note in Rome. . . . It is to be noted that Rome has not repudiated these principles. She has left them in reserve because she lacks coercitive resources."

"Papal centralization . . . the continual invasion of the temporal authority by the Church, gave us Protestantism. The 'heresy' dominant in the sixteenth century was resistance to the abusive Roman unity. . . . A counter-blast was needed. The Jesuits appeared. Instituted in a century full of vital energy, in a century of intellectual, political, and religious resurrection, they consubstantiated in themselves in an unheard-of degree all the principles hostile to these three vivifying forces of the world. Rome breathed her soul into the company. The order is not the evil genius of the papacy, but its delectable offspring. A rule of evangelical wisdom, proverbial everywhere, teaches us to know the tree by its fruit. Wherever Jesuitism has taken root no one can find any difference between its fruits and those of the soil where the papacy reigns directly, absolutely, visibly.

"Cast your eyes on the States of the Church before the fall of the temporal power—sad evidence of the sterilized virtues of the theocracy. There the observer encounters the most authentic and instructive example of the absorption of the individual conscience by absolutism exercised in the name of heaven. The social state wherever their principles have been filtered in during generations was never anything but the lowest.

"There is Paraguay—*Paraguay*, the prime work of the Jesuits, their boast, the miracle of their beneficent propaganda, the mysterious land of blessing with which they deluded, in Europe, even sincere and illustrious men like Chateaubriand! Even to this day they describe that as a paradise. 'Paraguay,' \* says Padre Sambin, 'presented marvels similar to those of the first Christian centuries.' 'In a few years,' says another Jesuit, praising his own order,† 'the most savage tribes formed, under their influence, *model societies, such as philosophy could never create in the bosom of civilized peoples*; THE MOST PERFECT REPRODUCTION OF EDEN which it has been possible to obtain from our fallen nature.' '*These marvels*,' he adds, 'the Catholic apostolate created in the past century in *Paraguay*, and can yet renew them.' Says the Brazilian author: 'Yet five years of war, in which our armies (the allied forces of Brazil, Argentine, and Uruguay) penetrated the interior of that country enabled us to judge of *Edenic* state idealized and desired by Jesuitism.'

"Every one knows what we found there—a nation of creatures debased below slavery, without law, without rights, without tribunals, without government, without morality, social or domestic, without family, without

\* *Da Compautria, Histoire du Concile*, Lyon, 1872.

† Ramiere, *Les doctrine romaines*, Paris, 1870.

instruction, without industry, without commerce—a tribe of fanatics poor to penury, savage even to ferocity. This is Jesuistic Catholicism which Roman Catholicism boasts of as the most perfect image of heaven on earth, as an ideal superior to *all civilized peoples*. . . . Behold the prosperity which our Catholic party (political) reserves for their fellow-countrymen.”

I have quoted largely from the book “O Papa e O Concilio,” by the eminent writer and patriotic Brazilian senator, Ruy Barboza, that the readers of the *MISSIONARY REVIEW OF THE WORLD* may see not through the eyes of a missionary, but of an enlightened South American statesman what papacy has done and is expected to do in this region of the world.

Is there no brighter side? Thank God, answering to this cry of distress and dire need, the heart of the Church beats responsively, and already the blessing of the Lord on the efforts of the past thirty-three years (one generation) has created self-sustaining churches in Brazil and other South American republics, so that if a relative progress is observed it will not be many generations until this will cease to be a missionary field except in the sense of *home missions*. These are already begun. *Missões Nacionais* at least, in Brazil, is an established arm of service. By the fund thus called, to which all churches and all individual believers are urged to contribute as the Lord prospers them, weak churches are yearly rising to self-support and becoming in turn nursing mothers. *A Revista de Missões Nacionais*, edited by one of our ablest native ministers, is contributing to create and foster the spirit of self-help throughout the bounds of the Brazilian Church. Many affecting examples might be given of those who give to the extent of their power and beyond it.

Into this field the Y. M. C. A. entered a year ago in the person of their first secretary, Myron A. Clark. He has justly merited the sympathy of Brazilian Christians, and now that he has begun to use fluently the Portuguese will soon be able to communicate with the youth of the land. I append some notes of Mr. Clark.

#### Things accomplished :

(1) Organization in São Paulo of a young men's Bible class, to study special association course ; lessons being published weekly in the *Expositor*. Average attendance, 13.

(2) Adoption of resolution, assuring support, sympathy, and co-operation by the Synod of the Presbyterian Church in Brazil.

(3) Adoption of similar resolution by the Annual Conference of the Methodist Episcopal Church in Brazil.

#### Difficulties :

(1) Lack of preparation among young men.

(2) Lack of realization of duty, value and privilege of Bible study.

(3) Lack of desire for personal aggressive work among their fellows.

#### Hopes for future :

(1) To stimulate a desire for and appreciation of Bible study.

(2) To arouse on the part of Christian young men an earnest effort to evangelize their fellows.

(3) Regular organizations later in such cities as Rio and São Paulo.

## II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

### THE OVERLOOK AND OUTLOOK.

A NEW YEAR'S SYMPOSIUM.

1893.

#### The Outlook.

BY BISHOP J. M. THOBURN, D.D., CALCUTTA,  
INDIA.

The present outlook is the best since Carey's trumpet was first sounded. The era of experiment is over now, and the time for action has fully come. All do not realize it, and some do not believe it; but every year adds to the number of those who dismiss their scruples and their fears, and hasten to thrust their sickles into the first ripe field of golden grain which they find within reach. I am confident that before the year 1900 every missionary body in India will be found fully committed to the great work of gathering in converts by the score and the hundred and nurturing them for God and heaven. I shall be surprised and disappointed indeed if the ingathering of the next eight years does not exceed that of the previous ninety-two. The converts may be from the ranks of the lowly, but the lowly of this century will be the leaders of the next. The Brahman must accept Christ, or see the pariah walk past him in the race of progress. The first converts in India will be the Brahmins of a future generation. Already the valleys have commenced to rise, and the mountains are beginning to be brought low. Now, as in ancient days, God is choosing for Himself a people who were not a people, and in the sight of all the nations a worm shall be chosen with which to thresh the mountain.

#### Results and Prospects in Turkey.

BY REV. C. C. TRACY, MARSOVAN.

Before the Crimean War evangelism had begun its work in the Turkish Em-

pire. A clear view of its history and effects gives one strength and inspiration. What has it done in Turkey in a little over fifty years? It has introduced female education and compelled its acceptance. It has done much toward restoring the *home* as God intended it to exist. It has brought forth or spurred on to efficiency whole systems of education. It has done more than anything else in the vast interior of the country, not to say in the chief cities, to bring in enlightened medical practice, and drive old systems to the wall and make them a laughing-stock. It has given the Bible and a considerable body of excellent literature to the people in several languages. It has brought into being hundreds of evangelical congregations, with schools and meeting-places, these being well on the road to self-support. It has introduced colleges and seminaries for both sexes. It has founded hospitals and orphanages. It has brought forth missionary societies. It has diffused general intelligence. It has, in some ways, made as great a difference between the first half and the last half of this century, in that country, as there is between the sixteenth and the nineteenth in Europe.

What, then, is the prospect? If the Gospel of Christ exert its benign and peaceful influence for half a century more, as it has for half a century past, it will increase light and knowledge, promote love and good-will, multiply happy homes, reform abuses, alleviate the woes of infancy and age, develop public spirit and promote social improvement—all these secondary things it will do, as it has been doing, till that shall become a pleasant land to dwell in; all these secondary things will it do, but, better than all, it will do what it has been doing—make peace between man's soul and his God, purify the heart, and teach man, while living here below, to live as a citizen of the heavenly country.



## "The Poor have the Gospel Preached to Them."

BY REV. CYRUS HAMLIN, D.D., LEXINGTON,  
MASS.

The highest glory of modern missions is that unto the poor the Gospel is preached. Its greatest triumphs are among the poor—the common people. It should be so ; for

1. It is in accord with the spirit and example of Christ. He gave to the messengers of John as proofs of His messiahship, "The dead are raised, and unto the poor the Gospel is preached."

2. They are the chief part of the human race. The common people in all heathen lands may justly be called the poor.

3. They are the most accessible. The common people heard Him gladly. The missionary churches in all lands have very few converts among the rich and prosperous.

4. They constitute the brightest examples of the transforming power of the Gospel. Out of these poor, degraded, ignorant people come forth men and women of saintly character, of superior mental endowments, pure in life, unselfish, consecrated to the service of the Lord, often not counting their lives dear unto them. This is a transformation which the world is compelled to take knowledge of.

5. They are furnishing the agents for the world's conversion. In God's good time they will rise into all the places of power, for "the people shall be all righteous," and the whole world shall have one Lord, one faith, and one baptism in the Spirit.

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## Signs of the Times in South Africa.

BY REV. JOSIAH TYLER, D.D., ST. JOHNS-  
BURY, VT.

The most encouraging sign of the times, viewed in relation to the world's evangelization, is, in my opinion, the fact that nearly all parts of it are open and ready to receive the Gospel. Never

did the Macedonian cry sound so loudly as at the present moment.

"O'er the desert's burning sands,  
O'er the ocean's stormy wave,  
Voices cry from distant lands,  
Come to help us ! Come to save !"

And veteran toilers in the foreign field, as they fall, one after another, echo with emphasis the words of Father Gulick, of the Sandwich Islands, uttered just before his death : "The nearer I get to eternity the more grand and momentous does the cause of missions appear. In comparison with this, how insignificant the pursuit of earthly pleasures, riches, or honor !"

Naturally my own vision turns particularly to Southeastern Africa, where I have spent most of my life, and where the outlook is full of encouragement. I thank God that the British South Africa Company, dominates so large a territory populated by tribes which for centuries have been sunk in superstition and addicted to barbarous customs. Of the Bantu race, numbering, it is supposed, about one fourth the population of Africa, the most interesting are those speaking the Zulu dialect, all of whom are accessible, if we except the Amazimu, on Lake Tanganyika, to missionary operations. God in His providence has sent the Anglo-Saxon race to the southern part of the continent to prepare the way for the dissemination of His truth. Laborers of the A. B. C. F. M. have been busy, during the past fifty years, in stocking the divine arsenal with weapons to use in the "holy war" that is to be waged in conquering for Christ, Africans widely extended, but with a common kinship, ethnologically and linguistically considered. The Bible, religious tracts, and elementary school books in the Zulu language are available.

The Zulu Mission has made a new departure, the result of which will be contemplated with interest. I refer to the sending of some of its members to initiate work in the northern part of Gazaland, with the promise of protection from its chief, Gungunyana. We have reason to believe that Natal natives,



graduates of the theological school, will soon follow, and under the guidance of white missionaries, do good work for the Master in that new field.

In Natal itself the missionary prospects were never brighter.

### Then and Now.

BY REV. A. P. HAPPER, D.D., GLENSHAW, PA.

The outlook for missions is as hopeful as the providences and promises of God can make it.

Our blessed Lord said: "All power is given unto Me in heaven and earth. Go ye, therefore, and teach all nations. Lo, I am with you always, unto the end of the world." For three hundred years after the ascension of our Lord, His disciples, in carrying out the commission, were subject to persecutions, revilings, scourgings, imprisonments, and martyrdom by the authorities and people in accordance with the laws of the empire of Rome. These things existed in addition to the ignorance, superstition, idolatry, wickedness and enmity to God which everywhere filled the hearts of the people. With the accession of Constantine to the throne this exposure to legalized opposition and violence was removed, and freedom and safety in the prosecution of evangelistic work were secured.

A hundred years ago, when the first Protestant missionaries were sent forth, the lands in which the 800,000 heathen and Moslems lived *were closed* to the entrance of the missionaries. The whole of Asia and Africa were closed. *Now* the countries in which the 1,000,000,000 of the non-Christian populations are, are open to the unrestricted entrance of the missionaries of the cross. There is safe and comfortable conveyance on the vessels of commerce to every land. In every land the messengers of the Gospel are under the protection of the rulers of the Christian Powers of the world. The free use of all evangelizing agencies and the liberty to converts to profess Christianity are guaranteed by the rulers of the lands in which they

labor, in treaty stipulation with Christian Powers.

The Bible is translated into the languages used by nearly *nine tenths* of these vast multitudes of people. Christian labors have already been commenced in *all these lands*. Converts have been made, churches organized, schools and colleges have been established, Christian teachers and preachers have been trained, and a Christian literature prepared in all these lands. The fields are everywhere white to the harvest. Those who go forth now enter into the labors of their predecessors. These are a few of the favoring providences of God. How great and glorious they are!

The promises are all "yea" and "amen." "I will pour out My spirit upon all flesh." "All the ends of the earth shall see His salvation." "The knowledge of God shall cover the whole earth." "The kingdoms of this world have become the kingdom of the Lord and of His Christ." The outlook, therefore, of Christian mission is as hopeful and sure as the existence and faithfulness of God. Heaven and earth shall pass away; but not one jot or tittle of all that God hath spoken shall fail of a glorious accomplishment.

### The Day is Dawning.

BY REV. ALONZO BUNKER, D.D., TOUNGOO, BURMA.

When Dr. Judson was once asked, after several years of labor in Burma, without a single convert, "What the prospect of success was?" he replied, "Success is as sure as the promises of God."

In any outlook for success on mission fields, the promises of God afford a sure resting-place for the feet of the weary worker, and by faith the future is full of a glorious victory. Jesus "*shall* see of the travail of his soul and be satisfied."

In the present age, however, there are many "signs of the times" which give us a lively hope of great successes in the near future. These signs are so mani-

fest that it seems almost presumption to mention them.

First is the noticeable unrest among those heathen nations with which the Gospel has had most to do. Both among the Hindus and the Buddhist races their leaders are putting forth so many efforts to steady the ark of their faith that it is evident that they regard it in danger. These attempts to adjust old faiths to the new light indicate their collapse, which may be much nearer than many think. The Paramats of Burma, the Buddhist revivals in China and Japan, and the Brahmo-somaj of India are but "signs of the times."

Again, as God has a perfect plan in the natural, so in the spiritual world. "Even the hairs of your head are numbered." So His places for the kingdom of His Son are laid with infinite care, even in the minutest detail. He calls His servants, chooses the nations He will use, and plants His strategic centres of light with Divine wisdom. Looking for this plan in your already accomplished, there is enough revealed to make the outlook for the immediate future full of thrilling anticipations.

This is true, not only among the more civilized races, but emphatically so among the "no peoples" who have been reached by the Gospel. Who could have anticipated the results which have been achieved among the despised races of India? What a glorious outlook for the future of the Redeemer's kingdom, through the zeal which they show in proclaiming the truth, even among their former masters!

Again, wherever we look there is, in all the world, a marshalling of forces for or against our Lord. In heathen lands the work of the last century has been largely preliminary. That work is now near completion. Spiritual forces are cumulative. For this reason statistics always fail to represent spiritual results. This massing of spiritual forces shows us that the great battle is about to be joined; and this means victory, for our Captain was never defeated. A comparison of the present with the past

cannot fail to show a remarkable increase of missionary knowledge and zeal in Christian lands. The organized work for the instruction of youth in all Christian work, the practical results of this teaching, as well as a drawing together and a better organization among God's people generally, is a wonderful advance on the past. Taking this great movement as a response, under the direction of the Holy Spirit, to increasing calls from heathen lands, we are obliged to stand with uncovered heads, for it is the work of our God. He creates the call and prepares the answer. He sets the battle and plans the victory.

Finally, the success of such evangelists as Müller, Somerville, Pentecost, and others among nations where, a few years ago, they would be neither received nor understood, is significant. This, with the rapid progress of the English language among Eastern nations, leads us to believe that the time is near when a nation shall be born in a day. Yes! The day is dawning, and God's weary workers may well congratulate each other, for all these things betoken a speedy proclamation of the Gospel to all nations of the earth, and then cometh the end.

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### South America.

BY REV. CHARLES W. DREES, D.D., BUENOS AIRES, ARGENTINA.

Doubtless each of the great mission fields of the Church possesses its own characteristic features of interest which constitute for each its own peculiar claim upon the sympathy and help of those who are engaged in the work of sending the Gospel message to a world lying in darkness and in sin.

South America, though perhaps least heard of and least thought of, has its own case to urge, its own plea to make. And surely it has some special claim upon the interest of the churches of America.

It is an *American* mission field. Its

people share with us the heritage given to the world by the penetrating genius, the mighty faith and the God-sustained, indomitable perseverance of Columbus.

It is constituted a *mission field* by the fact that its predominant religious thought and life are determined by a perverted and corrupted form of the Christian faith, while in the heart of the continent there still remains the darkness of paganism, unilluminated by a single ray of the Light of the World. This field, therefore, invites to each of two chief forms of mission work. On the one hand it calls for the continuance among peoples of Latin origin of the work of the Reformation, which in the sixteenth century won such mighty victories among the nations of Central and Northern Europe, while it was so strangely hindered in its progress and finally completely paralyzed among the Latin peoples of Southern Europe. On the other hand, it invites to the first evangelization of pagan tribes who have for centuries resisted the efforts of Roman Catholic missionaries, and have as yet never had the offer of a pure Gospel teaching held out to them. A continent with 23,000,000 of Spanish and Portuguese mixed races, with 3,000,000 of negro freedmen, and 4,000,000 of pagan Indians surely offers a vast field for evangelization.

It is a continent of American republics, with ten nations who have modelled their civil institutions after those of the United States of North America, yet are lacking in that sense of individual responsibility to God and regard for His revealed Word which are the only sure ground for truly republican institutions. If we are to maintain American institutions for all America, we must give the Bible and the faith of the Bible to South America.

This continent, considered as a mission field, has been left to the Christian churches of North America. The great missionary societies of Great Britain and continental Europe have relegated to us the evangelization of this Western world.

By a marvellous historic development under the guidance of that Providence which administers the government of this world with a view to its redemption, this whole continent has been opened to the proclamation of the Gospel. With the single exception of Ecuador, there are everywhere to be found religious toleration founded upon legal enactment, or upon a well-defined and intelligent public conviction, a strong sentiment among influential men in favor of the prosecution of our evangelical work, hearts prepared to receive the message and embrace the truth, and fruits already gathered which are God's seal of approval upon the work already done and His call to the wide-open doors which no man can shut.

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### Under the Southern Cross.

#### MISSIONS IN AUSTRALIA.

BY REV. ROBERT STEEL, D.D., NEW SOUTH WALES.

At the Federal Assembly of the Presbyterian Churches of Australia and Tasmania, held at Adelaide, in September, some interesting particulars were given regarding the missions in Australia. These embrace Chinese, the aborigines, and the Kanakas or Polynesians. Regarding the latter there are some striking facts. There are now 9000 in Queensland. Several missionaries are working among them. The Presbyterian missionary is at Walkerstown, in a centre of 16 plantations. He has 1800 under instruction, 233 of whom have been baptized. A great change for the better has resulted from his labors. These natives are now learning habits of thrift, and they have \$100,000 in the savings banks.

The aboriginal mission in Northern Queensland is making progress. The government Resident at Thursday Island lately visited the States, and expressed a hope that many more of such might be established and a mission vessel secured.



## New Hebrides.

## THE KANAKA SLAVE TRAFFIC.

BY REV. J. G. PATON, D.D.

Mr. Sawers, who was murdered lately on Santo, was not "a young English missionary," as stated, but a trader living on Santo. He had just been married to a British woman, to whom he had been engaged for some twelve years; but instead of taking his bride with him to his home, he left her at the mission house of Rev. Joseph Annand, M.A., who had celebrated the marriage, and went off in his boat avowedly to prepare his house for her. On reaching his station, the Santo natives murdered him, for some reason unknown to us; but even among our savages there is generally some cause for such revenge upon traders living among them.

Mr. and Mrs. Annand, our excellent missionaries living on Tangoa, off Santo, having recently opened a new station there among the cannibals, were placed in considerable difficulty and danger by this murder. The natives all left their station and gave up attending the school and church, and for a time the work of the missions among them was suspended; but Mr. Annand wisely and devotedly improved the time at his printing-press, printing the Gospel by Matthew, which he had translated into their language. French and English men-of-war have since punished the murderers of Sawers and his party, if possible to intimidate the islanders from taking the lives of other traders, and make them and their property more safe till those islands are annexed and under the government of some civilized nation. However, we look not to civilization, but to the blessed, enlightening, and sanctifying influences of the Holy Spirit on the teaching of our dear Lord Jesus as revealed in the Scriptures to lead civilized or savage nations to fear God and respect the lives and property of others; hence we pray and labor by the Gospel to lead all to know and love and serve Jesus Christ as their God and Saviour,

who loved us and gave Himself for us. We believe that the Gospel is the only real civilizer of man wherever found; all brought under its power and influence soon enjoy all the blessings of civilization which accompany it and follow in its train. The Master's advice is, "Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you."

Many lives were taken, and are yet taken, by the cannibals of those islands who have not been reached by the enlightening, sanctifying power of the Gospel; but on the twenty islands our mission occupies, life and property are now comparatively safe, and they will become safe on all, as the natives are led to love and serve God. Trade and large commercial business is also now following in the wake of the teaching of the Gospel where a few years ago no white man durst set foot on shore without the fear of being killed and eaten by the savages. Oh that such races could enjoy communion with its blessings without its curses in intoxicating drinks, opium, dynamite, fire-arms, and vice, as forced upon them by trading pioneers from civilized nations to their destruction, as now among the remaining heathen of our island! The wonder to me is that they don't murder ten for every one of the slavers, or "Kanakan labor traffickers," who are sailing about among the islands to kidnap and get away, by every means in their power, all the young men and women who so fall into their hands. Britain would murder every man who so, under any pretense, robbed her of her sons and daughters, and the world would praise her for it and support her in it; and yet she tolerates this blood-stained traffic with its many evils, as by law authorized in Queensland, New Caledonia, etc., which is rapidly depopulating the islands and sweeping away defenceless races to satisfy the godless white men's greed of gain by them. Oh for the time when every one shall do to his neighbor as he would be done by from love to the Lord Jesus!



## Double the Force.

BY REV. HENRY N. COBB, D.D., NEW YORK CITY.

I don't know that I could put into "300" or 3000 "words" my idea of the really stupendous work before the Church of Christ, the grand openings and opportunities for work or the blessed results already achieved. I am sure the churches of every name might, with immediate advantage, double at once the number of men and the amount of means now contributed to their foreign work. I know ours could. We should hardly need a day to consider where the increase should be bestowed. If this be so, how great does the responsibility of the churches become, in view also of the means at their disposal!

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## The Outlook for Bible Work.

BY REV. EDWARD W. GILMAN, D.D., BIBLE HOUSE, NEW YORK.

Every Christian heart recognizes with gratitude and wonder the work which has been accomplished in a century in preparing new versions of the Holy Scriptures and circulating them far and wide in all parts of the world. A hundred years ago there were barely 50 languages in which the Bible had been printed; now some parts of it can be found in more than 300 languages and dialects. The long list of new translations made since the founding of the British and Foreign Bible Society in 1804 is an enduring monument of patient scholarship and resolute effort in one line of Christian endeavor.

But there remains an immense amount of work to be accomplished. The Bible constitutes what St. Jerome called the "divine library," and until all nations have that entire library in a printed book and in their own vernacular, the evangelization of the world will not be complete. A single chapter of the Bible may indeed cast a flood of light upon a community, and, like the star in the east, may lead men to Christ. But the evangelization of a people implies Christian institutions, and the family, the school, and the church accomplish but

little for Christian nurture and the up-building of men unless they are supplied with the Bible. The full equipment of mankind for the service of God calls not for the four Gospels alone, or the epistles alone, but for the law, the prophets, and the Psalms also; for promise and type as well as fulfilment; for the Old Testament as well as the New; for the Bible as the one Book which teaches what man is to believe concerning God and what duty God requires of man.

Thus far we have only *begun* to supply the world with this Book. It sounds well to enumerate 304 languages in which men may read of Christ and His salvation; but in only 90 of the 304 is the entire Bible printed; and of these 90 one half only are the product of this century of missions. We count, then, 214 languages which convey to men a part only of the revealed Word, while the entire Scriptures are inspired and profitable for them. Moreover, 56 of the 214 have only a single portion of the Bible, a Gospel, or some other book, and 131 of them have less than the New Testament. Not to speak, then, of languages as yet unstudied and unwritten, there is a call during the present decade for competent scholars to go on and complete the translation of the New Testament in 131 languages and dialects, and to carry on to its end the translation of the Old Testament in more than 200 different languages.

It takes a man a lifetime to translate every chapter of the Bible and faithfully reproduce the mind of the Spirit in a strange tongue. Mr. Bingham has just accomplished this for the Gilbert Islanders, whose language he began to reduce to writing in 1857, and his completed work will not appear until 1893. Then, as a rule, first translations are tentative, sure to require revision and change after mistakes have been pointed out and improvements have been suggested by experience. The Syriac Bible, begun by Dr. Perkins and his associates in 1836, and first printed in 1852, has been for years undergoing revision to meet the wants of outlying communities

whose dialects had not been studied by the earliest missionaries to Persia. The Zulu Bible, commenced nearly sixty years ago, and first printed in 1883, is in the hands of revisers who will need years to get their work ready for the press. Marshman's Chinese Bible, printed as early as 1822, has been followed by numerous recensions and independent versions; but for a standard Chinese Bible, embodying the results of enlarged study of the language, we must look to the labors of a large committee which has but just been organized for work. These are but hints of the toil and effort which must be given by the missionaries now in the field and by their immediate successors and associates in one line of Christian service. Their work will hardly be done in this generation.

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Besides the above, Dr. Gilman favors us with the following items:

For missions in the Pacific Ocean under the care of the American Board (Congregational), the Bible Society has just printed an edition of the books of Genesis and Exodus in the Ruk language, and also has in press the entire Bible for the Gilbert Islanders.

To meet an urgent appeal for Scriptures from missionaries of different societies laboring in South Africa, it is preparing a set of photo-engraved plates for a new edition of the Zulu Bible.

It has on hand for the Mission of the Presbyterian Board in Persia a very difficult and costly work, the printing of the revised Syriac Bible, under the supervision of Rev. B. Labaree, D.D. This version has been very dear to the Nestorian Christians since it was first given to them by Dr. Justin Perkins and his associates some forty years ago.

For the Creek and Seminole Indians, who come under the care of Presbyterian, Methodist, and Baptist native pastors, it is printing for the first time a version of Genesis in the Muskokee language, prepared by the Rev. J. R. Ramsay and Mrs. A. E. W. Robertson, Ph.D.,

with the help of the Rev. John Edwards. And for Spanish-speaking America it has nearly ready for publication a version of the Bible in Spanish, made by the Rev. H. B. Pratt, of the Southern Presbyterian Church, with the aid of numerous scholars, among whom are the Rev. H. C. Thomson, D.D., of the Theological School at Talpam, Mexico, and the Rev. J. M. Lopez, of New York. It is hoped that this translation will eventually be accepted as preferable to the one in common use, which was made nearly three hundred years ago.

[With two exceptions, the short articles composing our Symposium were kindly contributed in response to a request for a brief Bulletin. The other two are used, being adapted to the same end. All the writers have placed us under obligation, and have our thanks. —J. T. G.]

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### A Word from the Arabian Mission.

BY REV. S. M. ZWEMER.

We feel very much encouraged with the prospect of work here. I am just back from a preaching tour of 700 miles up to Bagdad and down the Euphrates. The latter river was never before visited by a missionary, as far as I could learn. From Hillah I came down in a native boat, and had some real experiences of Bedouin life and Moslem prejudice, the more so as I went at Moharram season right through sacred territory. Rev. Catine has much work with our Bible shop. We find quite a demand for our books, and sales have been encouraging.

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### Re-enforcement in Japan.

In the September REVIEW one of our esteemed corresponding editors, Rev. Dr. Knox, of Japan (p. 654), reviewing the year 1891 in Japan, argued for the maintenance of an adequate force, as "nothing is more discouraging than work half manned and half done." He advocated the policy of strong re-enforcements of existing missions, and deprecated an increase of the number of feebly manned new missions. He referred to the new mission of the Evangelical Lutherans, who, he said, had sent

out but one man. He asked: "Must it send its little force, too small for efficiency and yet large enough to increase our denominations already far too many?"

The Rev. L. G. M. Miller, minister of the Evangelical Lutheran Church, Winchester, Va., writes a bitter complaint against these utterances finding their way into the REVIEW. We beg to remind him that the REVIEW assumes no responsibility for opinions or statements which appear over well-known names. We seek to furnish an arena, not for controversy surely, but for free expression of even widely divergent opinions. That there is more than one view concerning "polity" in Japan is well known. We cheerfully make room for the following from our correspondent's communication, though it seems to us that Dr. Knox's only plea is for a *large* force, if any. Bishop Malalieu, of the Methodist Episcopal Church, during his recent visit in Japan, pleaded with his board for re-enforcement, because he could place the right kind of men in a dozen cities not now occupied by any missionary.—[J. T. G.]

Mr. Miller says:

"Dr. Knox's statement seems to imply that 'one man' was contemplated as the extent of our force in Japan. It appears that this is not the case. Not only is another on the way now, but we hope to continue to add to their number. We go with no purpose of creating 'any confusion.' Our aim is to preach the Gospel and that alone, and in no way to interfere with others who may be doing the Lord's work in other parts of the field. Dr. Knox seems to imply that the field is already fully occupied. It is very far from being so. I quote from Rev. J. A. B. Scherer, our missionary now on the ground.

There are not less than four cities of over 30,000 souls each where no foreign missionary resides, not to mention numerous smaller towns and clusters of villages, some of which are actually asking for foreign assistance. Dr. Guido F. Verbeck, the leader of Japan missionaries, who authorizes the use of his name in this letter, said to me this summer that he could undertake to name a hundred places where missionaries could be advantageously placed at once. He is not only the oldest missionary on the ground, having lived here thirty-three years, but is everywhere respected for his wide knowledge and solidity of judgment.

"Dr. Knox is entitled to his opinion, but so also are the authorities of the

Lutheran Church. Its board carefully and prayerfully and long considered the question of beginning work in Japan. According to their best judgment, there was still room there for our work. 'Every creature' has not yet been reached there with the Gospel, and until this is the case, surely we too are equally entitled with Dr. Knox to seek to obey our Lord's command. We in no way seek to hinder or disparage him or the body of Christians he represents in their work. We accord them the right of judgment as to where they had best labor. He ought to do the same by us."

#### Programme for the Decennial Conference in Bombay, 1892-93.

[We are indebted to Rev. J. L. Phillips, M.D., for this advance copy. He and Mr. A. Manwaring will accept our thanks.—J. T. G.]

*Thursday, Dec. 29th, 10 A.M. to 1 P.M.*—*"Missionary Work among the Depressed Classes and the Masses."* (a) Nature of Instruction given (i) before Baptism (ii) after Baptism. (b) Moral and Spiritual Results Produced. (c) The Best Methods of Work for the Future. Papers—Rev. J. E. Clough, D.D., Ongole, Madras; Rev. S. Martin, D.D., Sialkot, Panjab; Rev. E. W. Parker, D.D., Lucknow. Speakers—Rev. A. Campbell, Manbhum, Bengal; Rev. W. H. Campbell, M.A., B.D., Cuddapah, Madras; Rev. Ruttonji Nowroji, Aurungabad, Berar; Rev. W. S. Sutherland, M.A., Kalimpong, Bengal.—2 to 4.30 P.M. (Sectional.) (1) "Social and Legal Rights of Native Christians.—Marriage and Divorce." Papers—Rev. R. A. Hume, Ahmednagar; Rev. H. E. Perkins, Atari, Panjab. Speakers—Rev. Appaji Bapuji, Poona; Rev. K. C. Chatterjee, Hoshyarpur, Panjab. (2) "Work among Lepers." Paper, W. C. Bailey, Esq., Edinburgh. Speakers—Rev. G. M. Bullock, Almora, N.-w. P.; Rev. W. J. Richards, Allepy, Travancore.

*Friday, Dec. 30th, 10 A.M. to 1 P.M.*—*"The Native Church in India—its Organization and Self-Support."* K. C. Banerji, Esq., B.A., B.L., Calcutta. Papers—Rev. Jacob Chamberlain, D.D., Madanapalle, Madras; Rev. S. Coles, Cotta, Ceylon. Speakers—Rev. F. Hahn, Lohardagga, Chotta Nagpur; Rev. T. S. Johnson, M.D., Jabalpur, C. P.; Rev. A. T. Rose, D.D., Rangoon, Burmah.—2 to 4.30 P.M. (Sectional.) (1) "The Religious Training of the Young." (a) General. (b) Y. M. C. A. and Y. W. C. A. (c) Sunday-schools. Papers—



Miss Gardner, Calcutta; D. McConaughy, Esq., M.A., Madras; Dr. J. L. Phillips, Calcutta. Speakers—Miss Abbott, Bombay; Rev. W. J. P. Morrison, Amballa, Panjab; Rev. J. E. Robinson, Bombay; Mrs. Sorabji, Poona. (2) "The Jesuit Advance in India." Paper, Rev. C. A. E. Diez, Mangalore, Madras. Speaker, Rev. M. H. Clark, M.D., Amritsar.—5.30 P.M. "Public Temperance Meeting." Speakers—Rev. J. H. Bateson, Simla; Rev. Thomas Evans, Mussoorie; Rev. A. Parker, Benares.

*Saturday, Dec. 31st, 10 A.M. to 1 P.M.*—"Work among the Educated Classes of India." (a) Their Numbers, Influence, and Diffusion; (b) Their Religious Attitude; (c) Methods of Dealing with Them. Papers—Rev. R. Wright Hay, Dacca, Bengal; Rev. M. Phillips, Madras; S. Sathianadhan, Esq., M.A., LL.B., Madras. Speakers—Rev. J. McLaurin, D.D., Bangalore; S. R. Modak, Esq., Ahmednagar; Rev. Gunpatrao Navalkar, Alibag.—2 to 4.30 P.M. (Sectional.) (1) "Work among Women." Papers—Miss Bernard, Poona; Mrs. Bissell, Ahmednagar; Miss S. Mulvaney, Calcutta; Miss Thoburn, Lucknow. Speakers—Miss Greenfield, Ludiana; Mrs. Longhurst, Madras; Miss McPhail, L.R.C.P., Madras; Miss Wauton, Amritsar; Miss Warrack, Calcutta. (2) "The Native Church—the Training and Position of its Ministry." Papers—Rev. W. Hooper, D.D., Allahabad; Rev. J. P. Jones, M.A., Madura. Speakers—Rev. H. D. Goldsmith, M.A., Madras; Rev. J. Lazarus, B.A., Madras; Rev. D. A. W. Smith, D.D., Insein, Burmah.—5.30 P.M. "Public Missionary Meeting." Speakers—Rev. S. W. Howland, D.D., Jaffna, Ceylon; Rev. J. E. Scott, Ph.D., Muttra, N-w. P.; Rev. J. Wilkie, B.D., Indore, C. I.

*Sunday, Jan. 1st, 1893, 3 P.M.*—Sermon by the Rev. G. Kerry, Calcutta; followed by United Holy Communion.

*Monday, Jan. 2d, 10 A.M. to 1 P.M.*—"Education as a Missionary Agency." Papers—Rev. W. H. Findlay, M.A., Negapatam, Madras; Rev. D. Mackichan, D.D., Bombay; Rev. A. B. Wann, B.D., Calcutta. Speakers—Rev. J. C. R. Ewing, D.D., Lahore; Rev. L. B. Wolf, M.A., Guntur, Madras; Rev. J. W. Youngson, Gujrat, Panjab.—2 to 4.30 P.M. (Sectional.) (1) "Industrial Work." Papers—Rev. J. Frohnmeyer, Tellicherry, Madras; Rev. T. Snell Smith, Jaffna, Ceylon. Speakers—Rev. S. B. Fairbank, D.D., Bombay; Rev. J. Small, Poona. (2) "Plan of Uniform Missionary Statistics." Paper, Rev. J. W. Thomas, Calcutta. (3) "The Observance of the Lord's Day in India." Paper, Rev. W. B. Phillips, Calcutta.

Speaker, Rev. F. W. Warne, Calcutta. (The Calcutta Conference has been asked to arrange for another paper and another speaker.)—5.30 P.M. (Sectional.) (1) Men's Meeting. "Public Morals in India." Speakers—Dr. Condon, Mussoorie, N-w. P.; A. S. Dyer, Esq., Bombay. (2) Meeting of the Christian Women Workers' Union.

*Tuesday, Jan. 3d, 10 A.M. to 1 P.M.*—(2) "The Social and Legal Standing of the Lower Classes." The Madras Conference has been asked to appoint writers and speakers.—2 to 4.30 P.M. (Sectional.) (1) "Work among Anglo-Indians and Eurasians." Papers—Rev. H. Gouldsmith, M.A., Calcutta; Rev. I. F. Row, Poona. Speakers—Rev. D. Osborne, Mussoorie; Rev. T. H. Whitmore, Madras. (2) "Missionary Community." Papers—Rev. A. Clifford, M.A., Calcutta; Bishop J. M. Thoburn, D.D., Calcutta. Speakers—Rev. F. Ashcroft, M.A., Ajmere; Rev. H. Gulliford, Bangalore; Rev. J. Shillidy, M.A., Surat.

*Wednesday, Jan. 4th, 10 A.M. to 1 P.M.*—"Christian Literature." (a) Vernacular; (b) English; (c) the Scriptures. Papers—Rev. H. Haigh, Mysore City; J. Murdoch, Esq., LL.D., Madras; Rev. S. W. Organe, Madras; Rev. G. P. Taylor, M.A., B.D., Ahmedabad. Speakers—Rev. C. B. Newton, D.D., Lodiana; Rev. A. W. Pravech, Thanna, Bombay; Rev. H. U. Weitbrecht, Ph.D., Batala, Panjab.—2 to 4.30 P.M. Business Arrangements and Closing Exercises. There will be a prayer-meeting every morning at 7.30. The Bombay Conference is asked to arrange for two or more lectures on "Questions of Religious Thought in India," on evenings not otherwise occupied.

J. L. PHILLIPS,  
*Secretary Decennial Conference Provisional Committee.*

A. MANWARING,  
*Secretary Bombay Missionary Conference.*

The statistical tables prepared for this Conference show an encouraging increase in many particulars. The Presbyterians lead in the number of societies at work in India; the Church of England in the number of foreign ordained missionaries and in the number of native Christians; the Baptists in the number of communicants. The Presbyterians lead in Anglo-vernacular schools; the Church of England in the vernacular schools; and the Methodists in female education.

As the documents are not in full before us, we withhold remarks as to the encouragement they afford by comparison of growth with that of other decades.



### III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

Ten Christian Endeavorers have gone from societies in Victoria, Australia, to foreign mission fields. That is one reason for the great prosperity of the Christian Endeavor cause in that colony.

Here are some new committees they have adopted in Australia: a "good word" committee, to encourage and practise kindness of speech; a "flour committee," to make dainty dishes for the sick and prepare more substantial food for the poor; a band of housekeeping young ladies, to take charge of house, children, and Sunday dinner, and give overworked mothers a chance to go to church; prayer bands, to ask and receive special blessings; and many others. Of course, these things might be done without "committees," but how seldom they are!

A novel and valuable form of committee work, born on American soil, is that of the "whatsoever" committee of a certain church in Washington, D. C. This is a committee whose purpose is to do the little things that, being everybody's business, are usually done by nobody. It does odds and ends of work that Christian leaders are likely to think hardly worth while. It is the gap-filling committee, and every society and church needs one.

Endeavor societies took active part in what was, it is to be hoped, the final contest for Sunday closing of the World's Fair, the petitioning of the commissioners. A large number of societies and unions sent earnestly worded requests, fully signed, not only by their own members, but by the prominent men of their towns.

Societies on this side the Pacific should be stirred to healthy rivalry by the brisk news that is coming in such a flood nowadays from Christian Endeavorers in Australia. An especially inspiring record is that of the Sunday-school committee which added one hun-

dred and twelve scholars to its Sunday-school during the past year. A noble showing, yet one that many an American society might equal with a little more effort.

Not satisfied with separate temperance committees in the various societies, the West Division of the Chicago Union has established a union temperance committee, which can unite the forces and focus them effectively on many of the most crying evils of that wicked city. Why is not this a good idea for all city unions?

The Friends are rapidly banding together their Endeavor societies into Yearly Meeting Unions, analogous to the Conference and Presbyterian unions of other denominations. Eight of these have been formed, and it is a most hopeful fact that four of these unions are furnishing funds to support each a foreign missionary.

It is a distinctly understood Christian Endeavor principle that all officers of State and local unions—yes, and of the United Society, too—shall serve without salaries, solely for the love of the Master. Secretary Baer has recently obtained the written statements of nearly all State presidents and secretaries, who cordially affirm their agreement with this principle. Even Dr. Clark himself gets no pay for his services as president of the United Society. The trustees also all serve purely for the love of the cause.

The earnest Canadian missionary, Rev. Egerton R. Young, has founded a large Christian Endeavor society among the Cree Indians of the Northwest Territory. The essential Christian Endeavor literature is being translated into the Cree language.

Two famous churches in the United Kingdom have recently formed Christian Endeavor societies. One is in Glasgow, Scotland, the church of Rev.

James Stalker, D.D. The other is in Birmingham, England, the church of Rev. R. W. Dale, D.D.

A full Christian Endeavor manual in the Armenian and Turkish languages has lately been prepared. The French are also translating Christian Endeavor literature, and the societies are multiplying, not merely in Paris, but in the country districts.

Here is a good Christian Endeavor missionary incident. In a certain society a young lady tried earnestly for four years to persuade her comrades to establish a missionary committee. At last, wearied with her importunity, Miss A. remarked, "Oh, do give it a trial! G. will never let us alone until we do." They gave it a six months' trial, and the committee was not discontinued. On the contrary, the very Miss A. who made that slighting remark is now in training for missionary work, to be supported by that same society.

Mr. Alfred Hutton, a member of Parliament from Yorkshire, England, is an ardent Endeavorer, and the treasurer of the Bradford Christian Endeavor Union.

We have lately heard of several societies whose temperance committees have made a specialty of raising money to send drunkards, who wish to reform, to Keeley Cure or similar establishments.

A few weeks ago news reached the Boston headquarters simultaneously of extensions of Christian Endeavor work in localities as widely sundered as Chili and Burma. In each of these lands are seen the genuine Endeavor zeal and helpfulness and methods of work.

Quietly but surely the idea of "senior societies of Christian Endeavor," wherein older church-members and graduates from the young people's society may work on in Christian Endeavor ways, is gaining ground. The Connecticut State convention urged the idea by a formal vote, and several religious papers of prominence are pushing the plan. Practical trial in a number of churches is proving its value.

California now has another Chinese society of Christian Endeavor. It was

organized in the Presbyterian Mission of Oakland, with the assistance of Rev. Ug Poon Chew. Ly Moon was chosen president. Among the refreshments that followed the first meeting was genuine tea.

The board of trustees of the United Society has suffered its first loss at the hands of death. Choate Burnham, Esq., one of the earliest and staunchest friends of the cause, has passed away. He was an old man with a young and ardent heart, and he has been of the utmost service, not merely in the present prosperity of the Christian Endeavor movement, but in the earlier days, when it was winning its way and fighting its battles.

It is the Moravian Church now that wisely proposes to draw its Endeavorers together into a denominational Christian Endeavor union. A strong organization has been effected, the field well divided, and great Christian Endeavor growth may be expected among the Moravians.

During the month of his stay in Australia Dr. Clark was expected to attend and speak at seventy different meetings, and at many of them more than once! Evidently his tour is more than a pleasure trip.

Here is the portrait of Dr. Clark as he appears to a prominent Australian clergyman: "We think here that we can understand some of the success of the Christian Endeavor movement by the bearing and character of its founder. His magnificent sincerity and openness, the complete and conspicuous absence of artificiality in nature and manner, mark a Christian gentleman strong in attractive power. This to the general observer. To those with whom he lived, he blossomed more richly. At closer quarters one felt that one was having fellowship with a good man. The contact of sympathy was complete. Diplomacy was out of court. Heart touched heart in a fellowship which one ever felt precious."

Dr. Clark's month in Australia was one eminently fruitful of good to the

cause. Everywhere were thronged audiences, eager attention and inquiry, the most unbounded hospitality and overflowing cordiality. Through this visit of the president of the United Society, Christian Endeavor in America will gain as much as it gives, in enlarged plans of work and revived enthusiasm. Possibly the chief gain to the cause from this journey will be the assurance, placed beyond doubt, that Christian Endeavor is a world-movement, suited to all nations, and bringing forth equally glorious fruit under all skies.

The conventions held by the State Christian Endeavor unions this fall have been remarkable for their spiritual tone, the prominence and ability of the speakers, and the large numbers of the delegates. Never have Christian Endeavor State conventions excelled those of this season in these three particulars. The third annual convention of Texas drew together two hundred enthusiastic delegates and a large body of able clergymen. Over a thousand Endeavorers came together in New Hampshire, to be addressed by such speakers as Dr. Arthur Little, William Shaw, treasurer of the United Society, William McNeil, Thomas E. Besolow, the African prince, and Mrs. Alice May Scudder. Mr. Sankey led the singing. The rousing meeting in Connecticut emphasized evangelization, and set on foot many practical plans. Among the speakers were General Howard, Dr. J. Wilbur Chapman, Dr. Josiah Strong, Dr. D. J. Burrell, and Rev. N. Boynton. More than fifteen hundred Endeavorers gathered in Massachusetts, to be aroused to fresh enthusiasm by such men as Dr. James L. Hill, Rev. Lawrence Phelps, Rev. C. P. Mills, Rev. Leroy S. Bean, Secretary Gordon, of the Boston Y. M. C. A., Rev. Henry T. McEwen, and Dr. W. E. Park. Five hundred Nebraskans held an especially helpful Endeavor convention. More than two thousand of Pennsylvania's Endeavorers met, and were addressed by Dr. W. H. McMillan, Dr. J. H. Weber, Dr. Sylvanus Stall, President

Moffat, Dr. Chapman, and many others. New York held the best convention of its history, with two thousand delegates, with Mr. Sankey, Faye Huntington, Dr. H. H. Stebbins, Rev. C. A. Dickinson, and many other able speakers. Oregon had a wide-awake convention, and Minnesota too, with Dr. Wayland Hoyt, Dr. H. H. French, Rev. R. W. Brokaw, and Rev. W. W. Sleeper. Vermont's convention was the best in her history, from Dr. H. C. Farrar's stirring address to the close. Iowa gathered five hundred delegates from outside the convention city, and held a rousing meeting. New Jersey had eight hundred delegates, and, among many other strong speakers, Dr. C. F. Deems. Seven hundred met in Wisconsin; Quebec's second annual convention was large and enthusiastic; Missouri had seven hundred delegates and a magnificent programme, and Ontario's convention, with nearly a thousand delegates, with Dr. A. C. Dixon, Bishop Baldwin, Dr. J. A. R. Dickson, and Dr. S. P. Rose, was remarkably successful. Not the least noteworthy of the conventions of the two months under review was the first State convention held in South Carolina, a State far behind the rest, hitherto, in Endeavor work. A full list of the prominent speakers at these conventions would be a remarkable one, not merely in the number and prominence of the men, but in the variety of evangelical faith represented. Baptists and Methodists, Presbyterians and Congregationalists, Lutherans, Reformed, Disciple, Moravian, Quaker—all these, and a score more, would be found fairly represented. To fill Dr. Clark's place at these conventions many men have given much time and earnest zeal. Prominent among these are Treasurer Shaw, Mr. William McNeil, brother of the famous Scotch evangelist, and many members of the board of trustees. Overflow meetings have been the rule at these meetings, the utmost enthusiasm has been manifested, and a beautiful spirit of consecration has been exhibited and fostered.



## IV.—EDITORIAL DEPARTMENT.

## Dr. Strong's New Book.

The admirable article\* in this number, by Dr. Josiah Strong, author of "Our Country," and one of our editorial correspondents, we have obtained, by joint permission of the author and his publishers, Messrs. Baker & Taylor, it being Chapter I. of Dr. Strong's forthcoming book, "The New Era." Knowing the general plan and scope of the work just about to appear, we greatly desired to print in these pages the substance of its magnificent opening chapter, partly for its intrinsic value as a source of inspiration on missions, and partly to whet the appetite of the reader for more. Dr. Strong has struck the philosophy of history, and as one of the most vigorous thinkers of the age will command a hearing. Our readers may be interested to know what other themes are to be discussed in this book, and by Dr. Strong's permission we give the titles of the other chapters :

Chapter II. The Destiny of the Race.

Chapter III. The Contribution made by the Three Great Races of Antiquity.

Chapter IV. The Contribution made by the Anglo-Saxon.

Chapter V. The Authoritative Teacher.

Chapter VI. The Two Fundamental Laws of Christ.

Chapter VII. Popular Discontent.

Chapter VIII. The Problem of the Country.

Chapter IX. The Problem of the City.

Chapter X. The Separation of the Masses from the Church.

Chapter XI. The Mission of the Church.

Chapter XII. The Necessity of New Methods.

Chapter XIII. Necessity of Personal Contact.

Chapter XIV. Necessity of Co-operation.

Chapter XV. The Two Great Princi-

ples Applied to the Two Great Problems.

Chapter XVI. An Enthusiasm for Humanity.

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*London, and, in fact, all England, is in a state of ferment. The well-known conflict between Labor and Capital comes now and then, and with greater frequency, to the front. Ten thousand Jews in the city of London propose to march barefooted through the streets ; and it is said they are in a practically half-starved condition. It is also said that nearly twenty thousand engineers are out of employment in this metropolis alone. The poverty is abject and appalling, and the condition of the poor threatens the very stability of the nation. This matter of the conflict between employers and employed must have a speedy settlement ; and he will be the greatest statesman of this present era who is able to reconcile these adjusting interests and claims. At present no one has appeared above the horizon who seems competent to grapple with these immense issues. There seems to be little use in preaching the Gospel to half-starved people out of employment, whose particular clamor is for bread ; and this is one of the greatest missionary questions of the age.*

## A Most Startling Fact.

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One of the most remarkable events of modern times is that vast Hindu Conference recently held at Benares, India, to take steps toward the saving of Hinduism from the encroachments of Christianity.

Among other things, the Conference recommended that October 30th, 1892, should be set apart as a special day of prayer to the Supreme Power for the preservation of the Hindu religion.

Probably in the whole history of the world there has never before been a day set apart in the heathen or pagan or Mohammedan lands for prayer for the

\* "The Nineteenth Century One of Preparation," page 7.



preservation of false faiths. But what a mighty concession to the growing power of Christianity is the fact that its foes are impelled to cry to their gods, like the prophets of Baal, for their interposition in behalf of the corrupt religions of the world.

That same day—October 30th—was set apart by the Student Volunteers for prayer for the breaking down of the barriers of heathen, pagan, and Moslem faiths. It is perhaps an equally significant though melancholy fact that the succeeding Sabbath, November 6th, was set apart in London as the "Museum Sunday," and that in many even of the evangelical churches and chapels that day was given up to the public plea for the opening on the Lord's Day of the various museums and galleries of art.

The preaching of the Gospel largely gave way to what, in the eyes of the most sagacious students of social and religious questions, means the breaking down of the sacred limits of Sabbath rest.

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A Free Church congress has just been held (November) at Manchester for the emphasizing of points of agreement between Nonconformists. It was very largely attended, and many very admirable addresses were delivered. We cannot have much hope of any close unity while two obstacles continue to exist: first, denominational bigotry, such as shows itself in those Baptists who either cannot or will not see that any devout, intelligent Scripture student can honestly differ from them on infant baptism, believers' baptism, and immersion as the only proper mode of baptism; or secondly, loose and unwarrantable views of the inspiration of the Scriptures, such as some of us never can abide or quietly tolerate, make such unity impossible.

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### Missionary Reinforcements.

The International Missionary Alliance has just sent out a new party of missionaries to a most important and novel field,

This society has been in existence about five years, and its Board of Management consists of 30 ministers and Christian workers representing the various evangelical denominations. Its head offices are in New York City, corner of Broadway and Forty-fifth Street. It has now about 150 missionaries in various countries. About 25 went out to the Congo last May, and two other parties to India in July and August, consisting of 16 persons. On Wednesday morning, November 9th, another party of 14 sailed for Liverpool on their way to the Soudan. Their field is the largest single country in Africa, with a population of about 90,000,000, stretching from Khartoum on the Red Sea to Sierra Leone on the Atlantic Ocean, a strip of 4000 miles long by 1000 miles wide. This densely populated region is wholly unevangelized.

The first missionary party sailed two years ago under the leadership of Mr. Kingman to this field from New York. Others have since followed. The present reinforcement will increase the working force to 20. Their base of operations is Freetown, Sierra Leone, and their line of advance is up the Rokelle River, which they have already ascended nearly 100 miles, and planted a number of stations. The present party will occupy about 8 stations.

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### Hardships in the Mission Field.

It is a sign of the imperfection in our mission work that we still hear so much spoken of the privations with which missionaries have "necessarily" to put up. To every servant of God who offers himself for the work the question is put, "Are you really going to give up all social comforts and live in those barbarous regions?"

Naturally the earnest and obedient follower of Jesus Christ replies that "the love of God constraineth him," and lays his hand on the passages which mark out to him this path of duty. He leaves the "hardships" in

God's hands, for Him to manage. Once, in conversation with a lady missionary, I let drop the word "hardship" in connection with her work. She immediately broke in with, "Do not let me hear you use that word. We who have gone feel the peace and joy we have in His service ample reward for any sacrifice."

"In a service which Thy will appoints  
There are no bonds for me,  
For my inmost heart is taught the truth  
That makes Thy children free;  
And the life of self-renouncing love  
Is the life of liberty."

But this is a subject continued for us in any journal or biography of missionaries.

On the other hand, it is a mistake on the part of "friends" at home to think that the life of foreign workers must needs be a life of hardship. Does it follow that because he is going to heathen lands he is to be poorly supplied with the ordinary comforts of life? Should there be any difference between the minister at home and the minister in the foreign field? Are not both workers in the same cause, servants of the same Master, and all Christians stewards of God's money?

Must it be that the men who preach to those from whom the funds are drawn be better supplied than those who preach to those for whom funds are collected? Where, then, is Christian love and unselfishness, by which we *prefer* one another? Nay, it is the fault of those very talkers whose mouths are full of "hardships" that such actually exist! Let them begin by supplying fitly those workers already in the field; and by sending forth more men by their prayers and their money, these privations will speedily disappear.

Lastly, however, the future missionary should not think that he has a permit to sport unnecessary hardships. The time for extraordinary deeds of mortification does not any more exist in our Church. My body is a temple of God, and the endangering of it is breaking the sixth commandment.

The young missionary has conscientiously

to resolve by the grace of God to undergo only those troubles and difficulties which He will see fit to lay upon him, and no more. All other burdens borne will tend to the exaltation of "self." His duty will not demand of him to live in a hut when he is able to build his house and furnish it with some degree of comfort. Our Church will never maintain a Christlike missionary activity upon the motto, "Use up and get more."

I was struck with this in reading the life of James Gilmour. His career had been very active and full of trials; he had lived through many sufferings, but it was only when he learned to "pray more and work less, so that God may work through His servants," that his work became largely blessed to himself and the people around.

As a future missionary I look forward to enduring hardships, but only such as He may be pleased to send, and as long a life spent in such service to His glory as possibly care and prudence can make it.

"Lead us not into temptation, but deliver us from evil." We find nowhere in the Bible any hint authorizing us to pray for more suffering, so as to grow holier by means of it. We accept it as He is pleased to send; His will be done.

W. J. N.

### Light for the Church at Home.

The missionary cause, which lies so close to the Saviour's heart, has now found a new channel to a multiplication of its power. And this, like all inventions, is so simple that we wonder that it has not been in use for ages. The Cross-Bearers' Missionary Reading Circle is swiftly binding the Christian world together and concentrating missionary zeal.

All those who are interested in missions, and who earnestly desire to get into the depths of the missionary cause, may write to Rev. Z. M. Williams, A.M., St. Joseph, Mo., for a Handbook explaining this movement. Already inquiries

have been pouring in from all parts of the United States, from Canada, and even from England. Many great leaders of the different churches have given their hearty endorsement to the enterprise, and there have been a number of additions to the Circle recently.

The movement contemplates an intelligent study of the whole subject of missions, and without doubt will prove of immense value to the "Forward Movement" in Christian missions.

It offers a three years' course of prescribed daily readings, with yearly examinations on the same. Such a course, comprising travel, history, biography, philosophy, and studies of peoples, languages, and customs is in itself an education and promotive of real culture, while stimulating men to noblest purposes and highest resolves.

## Two Corrections.

### SOUTH AMERICA.

The statement in regard to the population of South America on page 869 of the November, 1892, REVIEW should have read, "A proportion about equal to *one tenth* that of Europe." The population of South America is variously estimated from 30,000,000 to 35,000,000, or somewhat less than that of the British Isles.

### MANCHURIA.

A correspondent calls our attention to a misstatement on page 711 of the September REVIEW, where it is said that "Manchuria has 12,000,000—without a single missionary." It is an old-time statement, long since out of date, and we gladly give the correction in full:

"There are in Manchuria 17 missionaries, 19 congregations, 43 out stations, 57 native preachers, 12 colporteurs. October 31st, 1891, there were 2037 members; there were baptized last year 490 persons. This year's statistics are not yet formulated, but the baptisms cannot be less.

"The first of the above-mentioned members were baptized in 1873, since which year the work has gone on in an

ever-widening area and with constantly increasing results.

"The missionaries, mostly young, are all Presbyterians, all university men, and all carefully selected; partly by the United Presbyterian Church of Scotland and partly by the Irish Presbyterian Church.

"Besides the stations enumerated, there are many scores of other places where the Gospel is proclaimed by members resident or sojourning for business. I am not aware of the existence of any considerable village where the Gospel has not been proclaimed and Christian books offered for sale by the admirably conducted colportage system of Manchuria, where every colporteur is an itinerant evangelist. Years ago the preacher had proclaimed his message again and again in every city; and at present there is scarcely a city in which there is not a permanent station or into which we are not taking steps to enter. Unless some sudden blight, which I cannot believe in, falls upon our widely spread and aggressive church, there is no reason why every inhabitant of Manchuria will not have had an opportunity of *understanding* the Gospel message within two or three decades.

"Our congregations begin at the port of Newchwang and extend northward to the neighborhood of the Songari. Last year we added 3 new congregations to the 16 which were organized when our 2 missions combined to form the Presbyterian Church of Manchuria.

"The native preachers are mostly men of a fair amount of learning, who have been carefully selected, and are constantly trained in Scripture truth. They are set apart only after they have proved themselves fit for the seriously responsible position which they occupy. They are paid at an average of less than £1 sterling per month. We look besides to at least 1000 of our members to act as unpaid preachers of the Gospel. Indeed, we count upon every professed believer as a preacher to all his circle of acquaintances. We look to our native brethren, not to foreigners, to evangelize the country. JOHN ROSS.



## V.—GENERAL MISSIONARY INTELLIGENCE. •

### Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.  
AFRICA.

—"A French Roman Catholic missionary has laid before the French Geographical Society some interesting facts in regard to the Fangs, a well-known tribe in West Africa. He represents them as having an unusual degree of energy, and as virtually monopolizing the ivory trade in the region in which they are found. The interesting fact is brought to light that, although they worship as fetiches the skull of the gorilla and the horns of antelopes, they believe in a Supreme Being who created and who upholds all things. This affords a fresh evidence that fetichism is often only a convenient device, a sort of intermediate, every-day, working religion, which may co-exist with a clear conception of one Supreme Being, compared with whom the fetich is little more than a convenient appliance. These people are warlike, and they always eat the prisoners whom they capture."—*Church at Home and Abroad*.

—"You can never win an African unless you first love him; and then when you love him, like all human nature, he responds to the love. The African has a sweetness of character which I have not found excelled even in England. The Africans of the Bible were gentle and kind. I call to your mind Ebed Melech, who lifted Jeremiah the Prophet from the dungeon and the mire; Simon the Cyrenian, who carried the Cross of our beloved Master and Lord; the Ethiopian eunuch who asked Philip the Evangelist to step up beside him, and was willing to listen to the explanation of the old Book. The African is the same to-day."—Canon TAYLOR SMITH, in *Church Missionary Intelligencer*.

—The Rev. George Grenfell writes to the *Missionary Herald* (English Baptist): "It is quite plain to us who are engaged

in the work that Central Africa is not to be evangelized by white men; too many of the conditions of life are against it. The European cannot make his home there as he does in South Africa, or on the highlands of the East Coast, or even at the extreme north; and we increasingly feel that the greater part of the burden will have to fall upon the people of the country themselves. Happily the natives are responding right nobly to the responsibilities laid upon them by their Master; and their readiness to witness concerning Him is one of the most encouraging features of our work. Their testimony is often very elementary and crude, but God is being glorified thereby, and seeing that He is making such use of His servants, we feel we are pursuing the right policy in locating ourselves in the most important centres that are available, and in looking to Him to raise up messengers who, through the gracious influences of the Holy Spirit, shall be enabled to carry on the work in detail. We do not advocate the maintenance of native evangelists by European churches, for we feel it is wiser to throw the burden upon the native churches; for though it may mean less apparent progress, we feel sure we are on right lines. Just so long as we bolstered up the native church at Cameroons they were dependent upon us, but when the Germans stepped in, and they had to depend upon themselves, they developed a resourcefulness and an ability that most surprised those who knew them best; and not only have they been able to stand alone, but they have so progressed that they have just completed their fifth new chapel since the fostering care of the English churches was withdrawn."

—"To-day I saw the young Khedive. His appearance impressed me most favorably. He has a fresh European complexion, a frank, modest, pleasant expression, and seems to be resolved to take the reins, so unexpectedly put into



his hands, with honest purpose to do his best. All who know Sir Evelyn Baring agree in regarding him as a thoroughly wise, as well as firm adviser; but one thing that has specially impressed me in connection with the British occupation of Egypt, and Britain's place and influence here, is its unobtrusiveness. The British army of occupation is the smallest; there is no unnecessary parade of that force; in almost all branches of administration Egyptian officials have the chief places, and in most cases only Egyptians are in official authority; but what surprised me most was to learn that Sir Evelyn Baring has no precedence over the representatives of other European nations. He comes in simply in order of seniority. The Consul-General of Spain is Dean of the Consular body, and ranks first.

"Next to the unobtrusiveness of Britain is its beneficent effectiveness. It is now twenty-four years since I was last in Egypt. In that time I noticed several very marked changes. I remember, for example, near the town of Keneh, on a Sunday afternoon, seeing 10,000 fellaheen (peasants) assembled on the bank of the Nile, and being packed into large barges, to be carried to some place two days' sailing distant, to work, it might be, on some embankment, but as likely on something which was to enrich the arbitrary and self-indulgent Khedive Ismail. For such work there was no pay. That system of forced labor, or *corvée*, has now nearly or quite ceased. The dual control of Britain and France condemned it, and British influence has pursued it to a timely end. It was the very same system applied to the previously independent children of Israel in Egypt which led to the Exodus."—Rev. JOHN ALISON, D.D., in *Mission Record* of the Church of Scotland.

—*Life and Work in British Central Africa*—printed at Blantyre—animadverts on a practice which, unchecked, might easily degenerate into slave-holding. The extracts will explain themselves as

they proceed: "Does a European colonist really expect that even the most 'down-trodden' African would willingly leave the cultivation of his own food crop to do the work of any one else? As long as the transport of the said district is carried on in primitive fashion by native bearers, so long will it be hampered during the garden season by failure of the supply of carriers. Improve the means of transport by introducing bullock wagons, and the difficulty, comparatively speaking, disappears. . . . Does a European colonist imagine that the native of the Shire Highlands is unwilling to work and can only be made to do so by presents or threats? Let him go and see the plantations of the Messrs. Buchanan Brothers at Michiru, Lunzu, Chiradzulo, and Zomba; then let him look at the buildings erected at Mandala, Blantyre, and Zomba. These are the products of free labor. Does he remember the carriage of the *Good News*, the *Charles Janson*, the *Domira*, and the other craft sailing now on Nyassa? . . . That was done by free labor in the days when no European employer dared think of eviction. . . . The natives themselves are saying that if there occurs oppression in such or any form, they will migrate to the districts where there are no Europeans, and where they can be free to live and cultivate their gardens in peace. The results will be the melancholy spectacle that we see in the Cape, Free State, Transvaal, and Natal colonies, where native and European life have separated entirely."

—The Moravian Brethren sent out to Lake Nyassa, after a good deal of journeying hither and thither in the country, have finally found a settlement in the country of the boy-king Makapalile. "There is a village of neat cottages very near our camping-place, and others not very far removed, about seventy in all, with still others somewhat farther off. The inhabitants appear diligent, having hedges, fences, and irrigating ditches, and growing in their gardens maize,

sweet potatoes, malesi, and owning cows. There is running water near by, clay for bricks, a supply of wood, a shelter against the detestable northwest wind. No swamps and no white ants, and a situation 5000 feet above the lake level—airy therefore and relatively healthy. In short, all the external conditions are inviting; but that in the eyes of our brethren, and with right, is not that which alone suffices, nor yet that that they are in the region commended to them by Dr. Kerr-Cross. Rather do they seek for the earth the final decision from heaven. They would fain have from thence, if not a sign or wonder, yet a token of assent, manifesting itself in inward certainty and tranquillity of mind respecting their undertaking. They know, moreover, that such light from above must be the reward of prayer. Therefore, before they seek their rest, each for himself apart and likewise all conjointly, they set forth their thoughts and apprehensions, the matter on all its sides, as so often already, before Him, to whom this place is to be consecrated—Him whose name is to be proclaimed here in the wilderness. Thereupon there falls upon them a joyful and settled confidence, and in that very evening it was decided for them: *Here abide we and build. Human habitation and God's kingdom.*—*Missions-Blatt aus der Brüdergemeine.*

#### MADAGASCAR.

—From the *Chronicle*: “I had several opportunities of meeting the congregation at this place, and preaching the Gospel to them”—Ambohimarina, in the Province of Antornboka, at the north end of the island—“as well as examining the school-children. There are more signs of life in the church here than in any of those I had hitherto visited, and I believe that there is a considerable number of genuine Christian people. They have formed as many as five out-stations, have placed over them an evangelist, and have provided teachers for the schools. . . . This good work was initiated by Ramaka, the former gov-

ernor, who for many years had been, and now is again, pastor of the Andohalo Church in Antananarivo, and to whose wise administration and kindly Christian character I had many testimonies. One of the natives, for instance, speaking of Ramaka, said to me: ‘When any one was ill, high or low, Ramaka would put his dignity on one side and go and visit him.’ . . . A fortnight's journey from Ambohimarina brought us to Anorontsanga. The governor here, thank God, is one of the most intelligent and earnest Christian men in the island. It is impossible to be long in his company without seeing that for him ‘to live is Christ.’ He is, in the first place, the servant of Christ, in the second the servant of Ranavalomanjaka, the queen of the island. All the people I conversed with—Europeans, Hindus, Johannamen, Hova, Sakalava, Mozambiques—were loud in his praises. ‘He is truly our father and mother,’ said one man to me, ‘and his only thoughts are for our good.’ Thank God, again I say, for a man like Rakotovao, the Governor of Anorontsanga. He not only takes his turn in preaching at the church, but also teaches a weekly Bible class. Every August, it seems, he has a large gathering of children from nearer the schools, and also representatives from all the churches, which—though five years ago there were only five in existence—now number twenty. “ . . . Two days' journey south of Androvahonko brought us to Andranosamonta, one of the most important trading centres on the northwest coast. The governor is a man somewhat advanced in years, and is under Rakotovao. He, too, is an earnest Christian (indeed, it was for this reason, added to his intelligence, that Rakotovao placed him here), and takes the deepest interest in religious matters, he himself teaching a Bible class every Monday morning.

“A series of special religious meetings have been held at Ambohipanang, in the centre of the Rev. C. Jukes's district. ‘I have never,’ says Mr. Jukes, ‘known such a time since I have been

in the country. Nothing but the working of the Spirit of God could have touched the people in such a way. People came from all parts of the district, bringing little baskets of rice with them to last three days, some a distance of two days' journey. On the first morning, at half-past six, we had a prayer-meeting, at which two hundred were present, and at nine o'clock we assembled again, and after a Bible reading on "Sin" all united in making a solemn confession to God. The chapel was crowded, and the extreme stillness showed that the thoughts of the people were working. We broke up after a three hours' service, and as the people left the chapel scarcely a word was spoken. In the afternoon we met again at two o'clock, and continued until nearly five. Next morning there was another service at 6.30. At least three hundred were present. At the close of the subsequent meetings the people were very reluctant to disperse, and in the evening there was singing and prayer all over the village. All seemed to be in some way concerned about the "Great Salvation." One after another got up to acknowledge the good they had received at these meetings, and likened the three days to the day of Pentecost. After the meetings numbers came to us broken down under a sense of sin, and to ask what they must do to be saved. During the whole time I have been in Madagascar I have never seen anything like this work."

—The Preachers' Union in Antananarivo has, in addition to Sunday preaching, formed itself into a sort of Salvation Army of sixty men, for the purpose of holding service on market days. Three fourths of the London Missionary Society's adherents throughout the world belong to the Madagascar Mission. Each missionary has the oversight of from sixty to seventy congregations. The college has sent out two hundred and thirty young men, and more than one hundred and ten of these are still in large centres of population.

#### FARTHER INDIA AND THE ARCHIPELAGO.

—"What benefits can come to the people [of Siam] through the preaching of the priests when it is given in a language understood neither by the priests nor by the people? The homilies of Buddha in the Bali language are simply committed to memory by the priests and recited. It would be sinful for them to preach in any other language. Neither have I discovered in the priests any evidence of the missionary spirit or of care for the good of their fellow-men. The two words which characterize Christianity and Buddhism are as unlike as light and darkness. Christianity, love; Buddhism, selfishness.

"For years I spent much time in presenting the Gospel to the Buddhist priests, and as I went from temple urged the priests to take up a crusade against the giant evils of Siam—gambling, opium, and liquor—telling them how these evils were ruining the poor people, body and soul.

"But invariably I received the heartless reply, 'Let them alone. Let it be unto them according to their merit or demerit.'"—Rev. EUGENE P. DUNLAP, in *Church at Home and Abroad*.

—"Beyond doubt we think a great deal about the East Indies, but it is not always nor universally felt with any vividness that the Christian Netherlands have in the East Indies a lofty, serious, and noble calling to fulfil. It cannot have been the sole purpose of Divine Providence to make the Netherlands *rich* through India. It has unquestionably also had in mind to make the Indies *happy* through the Netherlands. Beyond doubt, on the whole, our dominion has been a blessing for India. It has gradually introduced there order and quiet, peace and security, and here and there has promoted prosperity; but is that enough? Would that satisfy God's will? Have we no concern with higher than material interests? Shall we not suppose that these magnificent lands have been entrusted to the Christian, the Protestant Netherlands, in



order that their simple-minded, on the whole so obedient and far from intellectually unapprehensive population might receive a share in our *spiritual* advantages; that we should bring to them the *Christianity* in which our advantages are rooted; the *Gospel*, which avails for them too as a power unto salvation?"—*Orgaan der Nederlandsche Zendingsvereniging* (organ of the Netherlands Missionary Association).

—"Islam, in the East Indies, is very favorably circumstanced for the work of proselytism. While the Christians have to send missionaries from afar, with an exclusively religious aim, and so are obliged to care for their support, the Islamites have no concern for any of these things. Their missionaries are the Arabs and the hadjis, who come to trade with the islanders, and who instruct them at their ease in the Mohammedan profession. If it were only the Arabs that did this it would be bad enough; but now that of late years the voyage to Mecca has become so much easier, many of the natives journey thither. On their return they are hadjis, and have the repute of being initiated into all the mysteries of Islam; and in fact what the islanders need to know of Islam is so extremely little, that any hadji can teach it with small pains. It is simply the well-known profession of faith, circumcision, and the five duties, of which practically the observance of a single one is commonly held to suffice."—*De Macedoniër*.

#### MISCELLANEOUS.

—"We need a *firm* foundation under our feet if we are to have courage and joyfulness, to conquer the world for our Heavenly King; and this sure foundation can be no other than the universal Divine will of salvation, as it has been made known in deed and word, and is settled in the Scripture. Missions hover in the air if this objective authority for the obedience of our faith is undermined. All the brilliant rhetoric of modern theology, which divorces faith from the historical facts of redemption,

and from the written word of doctrine, in order to ground it merely upon the subjective experience, only covers with artificial flowers the *bottomless depth* before which it places us. This faith that is thus left to lean on itself is not the victory that has hitherto overcome the world or that to-day is overcoming it. If any work in the world requires a faith that is not left to lean on itself, it is the work of missions."—Dr. WARNECK, in *Allgemeine Missions-Zeitschrift*.

—"There is an extraordinary increase of Jews to be noted generally. In spite of all their troubles and persecutions and tribulations, the nation is rapidly increasing. There is a great change in their social condition. They are no longer hooted and spurned in most countries, as they used to be. We know, of course, what is going on in Russia—but that is the exception, not the rule. It is the desire of great Protestant societies, and generally of all thinking Protestants, to do good to the Jews. Then there is a general expectation, which we cannot deny to be a great factor in the life of any people, that there is to be speedily a great national movement. Even the Jew begins to look forward, and even the Jew thinks that, perhaps, after all, he has made a mistake and that, perhaps, after all, the Messiah has come; and although you have not so many converts as could be wished or expected, there are many thousands, in addition to professors, who really in their hearts believe that Jesus Christ is the Son of God. But, my Christian friends, the return of the Jew to his native land forebodes strife. We know that in the last days perilous times shall come, and that there will be much suffering and sorrow among nations; but we believe that the Jew, with his proud history and his long lineage, will again come to the land of his fathers, and that the prophecies will be fulfilled in relation thereto. We know also that our Lord will come again with great joy, and we know that we ought to be the pioneers in the work."—MARK STEWART, Esq., M.P., in *Jewish Intelligence*.



## THE WORLD AT LARGE.

—As a specimen of the “piety” current in Christendom not so many centuries since, this is worth preserving. In 1565, in a ship named *The Jesus*, Sir John Hawkins had seized and was transporting to America a cargo of slaves. Terrible storms were endured, but when captain and crew came out alive, the officers entered in the journal: “’Twas of the Lord, who never suffers His elect to perish!”

—Worth repeating, and equally applicable in every land under the sun. The question has frequently been asked, “How shall we reach the full-blooded Indians with the Gospel?” A Quaker lady says: “To reach the full-blooded Indian, send after him a full-blooded Christian!”

—It is a great question, in what things and just how far to conform to native ideas and customs—that is, in non-essential matters like dress, modes of living, music, etc. For example, Dr. Grundeman is positive that it is a serious mistake to attempt to reproduce in India the church architecture of Europe or America. For that land Indian ideas and methods are vastly better.

—A.D. 395 is the date commonly given for the complete evangelization of the Roman Empire, or three centuries and a half after St. Paul set forth. The story of Europe’s evangelization fills 1000 years. Modern missions, about which we are sometimes so impatient for immediate great results, are but about 100 years old, and in some of the great fields they have been carried on for a much shorter period.

—Well, really, we must hasten to cut down expenses in the foreign field, for it actually costs as much to support two missionary families in Japan for a year as it does to fire a single shot from one of our big cannons!

—Or, put it this way, as does Mr. Lopp, a missionary of the American Association in Alaska: “The world lauds and admires Arctic explorers, who, with

every appliance that science, ingenuity, and lavish expenditure of money can provide to make them comfortable, spend one or two seasons in Arctic regions; but very little is heard of the men, and women, too, who, with scanty appliances for making themselves comfortable, spend twenty-five or thirty years, and even their lives, in these same regions, that the dark, desolate homes of the natives may receive the light of the Gospel. It takes from \$25,000 to \$50,000 to fit out an Arctic expedition for two years—to do what? Perhaps get a few miles farther north than any one else. But the Church hesitates if asked to provide \$10,000 for an Arctic mission.”

—It is two years since a band of missionaries assembled at Shanghai, China, issued a call for “1000 men for China,” to be sent within five years. It was a large draft, but it is likely to be honored. It is said that 350 of the recruits called for are already in the field.

—A poor colored man in the West Indies brought to one of the missionaries the sum of \$13 to help in spreading the Gospel, and when asked if that were not too much for him to give, replied, “God’s work must be done, Massa, and I may be dead.”

—The following inscription was placed upon the grave stone of a little Irish boy: “I want to be a missionary when I grow up to be a man; but if I should die before I am old enough, I want this wish put on my tombstone, so that somebody else may see it and go in my place.”

—John Ruskin has said, “If you do not wish for His kingdom, don’t pray for it; but if you do, you must do more than pray for it; you must work for it.”

—The commander of a Chinese war junk, when asked the nature of his service, answered promptly: “Why, orders come, then go; that’s it.” And why not also receive the command given by the Captain of our salvation?

—A young Christian negro, who has spent four years at the Central Tennessee College, in Nashville, Tenn., has been called to a throne in Africa. His name is Momolu Massaquoi, and he came from the Vey country, a region of interior Africa adjoining Liberia.

—In Abyssinia, it is said, the illustrated editions of the Bible all have the original man, as a matter of course, ebony-hued, while the devil is always white.

—Dr. Sheldon Jackson, some time Presbyterian "bishop" of the far Northwest, and now Government Superintendent of Schools in Alaska, seems to unite in happy fashion in his person the functions of church and state. Thus, he has been breaking up the whiskey traffic with the Indians. He found 30 barrels of the stuff on the whaling fleet at Port Clarence, and had the satisfaction of emptying it all into the sea. Besides, he has been making several trips to Siberia in search of reindeer, and has imported 150, with experienced herders, to teach the Alaskan natives how to take care of the animals. Thus it is expected that a new home product of flesh food will be provided. Along with these encouraging items, the doctor also reports that there are now 34 Indian schools in Alaska with 1700 pupils.

—No missionary periodical has recently reached this portion of the editorial table fuller of interesting matter than the November number of *Life and Light for Woman*. In particular, Mrs. Rand's story of calamities is worth reading, and Mrs. Eaton's account of work in Chihuahua, Mexico, and of scarcely less interest is Mrs. Gulick's account of the girl's boarding-school in San Sebastian, Spain.

—The oldest church in America is that of San Miguel, in Santa Fé, N. M. It was built in 1545.

#### THE UNITED STATES.

—The ends of the earth are brought together. One of the first students to

arrive at Tabor College, Iowa, this year was Tonami Hyashi, from Kyoto, Japan, sent by one of the missionaries who went out from Tabor. The last to enter is Alexander Vozaks, from Thessalonica, Greece. In the class of 1893 is a native of Iceland. These all are preparing for missionary service. A promising Bohemian is also one of the students.

—Wanted—a just proportion in our giving to advance the Lord's work. There do not seem to be very many Mrs. Jellehys exclusively and absurdly devoted to Borrioboola Gha on the left bank of the Niger; for, according to a report of the foreign missions committee of the Buffalo, N. Y., Presbytery, the Protestant Christians of the United States expend annually for religious work in our own land \$80,000,000 per year, or \$1.32 for the evangelization of each person. The same Protestant Christians expend in behalf of those in heathendom \$4,000,000 per year, or one third of a cent each for the total population.

—A missionary in China affirms that "during this very month more money will be spent in propitiating evil spirits that have no existence than all the churches in the United States give in one year to foreign missions."

—Homes for the children of missionaries are becoming refreshingly common in the home field. Thus, in addition to Auburndale, Oberlin has her Judson Cottage at least started in an old building refitted for the purpose, but much needing a larger and better structure; and the Presbyterian Board is pushing forward a movement to establish two homes in Wooster, O.

—Connecticut contains nearly 30,000 French Canadians, and Massachusetts about six times as many.

—In addition to the Chinese, and Japanese, and Indians, and negroes, and Italians, and Finns, and Poles, and Hungarians, and Hebrews, Germans, Scandinavians, and Irish, and many more thrust upon us to be Americanized

and taught the Gospel according to the New World conceptions thereof, New York City and Brooklyn alone hold not less than 45,000 Spanish-speaking people.

—A writer in the *Catholic World*, after a lamentation over the unbelief of Americans in the claims of the Catholic Church, proposes an “apostolate of prayer for the conversion of the United States.” He charitably affirms that there is “practically little true knowledge of the supernatural life outside of the Catholic Church.” He prints a form of prayer in which God is asked to incline the hearts of Americans “to believe in Thy Church.” He promises that “24 masses shall be offered up without charge for the benefit of those who will recite this prayer daily.”

—The Tuskegee, Ala., Normal and Industrial Institute is by, of, and for the colored people; is undenominational; is located in the midst of the great “black belt,” and has 34 officers and teachers, and 511 young men and women receiving industrial, mental, and Christian training to fit them for leadership among their race. Of the 18 buildings used, 16 have been constructed almost wholly by student labor. There is great need of funds for enlargement and to aid indigent pupils.

—The Baptists, Methodists, and Presbyterians led the way, and now the Episcopalians, and also the Congregationalists, follow hard after in declining to receive any longer government aid for church schools among the Indians. The world will now watch with deep interest to see the Roman Catholic Church join this noble procession. Let church and state be separated and kept apart.

—The *Presbyterian Review*, of Toronto, says that in his paper to the Council, the Rev. Dr. Phillips, “the secretary of colored work in the Southern Presbyterian Church, made handsome acknowledgment of the \$30 000,000 of Northern money which has been freely spent on

the education and the evangelization of the negroes since the war.” And it is estimated that to this sum the South has added \$20,000,000.

—The reinforcements to the fields of the Baptist Missionary Union for 1892 numbered 81 missionaries. Of these 29 returned to the fields of labor from periods of rest, and 52 were missionaries going out for the first time.

*Practical Christian Comity.*—The attention of the Methodist missionary authorities being called to a violation in Bulgaria of the agreement made years ago with the American Board, they promptly rectified the matter, withdrawing the new mission begun inadvertently in the territory of the Board.

—The Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church received for the year ending June 30th, 1892 \$367,751, and expended \$363,613. Of the expenditures, \$210,783 was for the support of schools among colored people.

—The income of the American Missionary Association for 1891-92 was \$430,569. In addition to its splendid work among the Freedmen in the South and the “mountain whites,” 90 missionaries and teachers are sustained among the Indians, and in boarding and day-schools 500 pupils are found. Besides, 45 missionaries devote themselves to the Chinese upon the Pacific coast; and as one result, we find this much-sinned-against class contributing \$6290 to the treasuries of the local missions.

—The American Millennial Association issues an appeal for funds sufficient to send one or more missionaries to China to labor under the care of the China Inland Mission.

—There are 2 Chinese girls studying medicine in the University of Michigan, who mean to return to their country as missionaries. They have exchanged their Chinese names for those of Mary Stone and Ada Kahn. There are 3 young Chinese men also studying medicine in the same institution.



## Statistics of the Missionary Societies of the

[The following tables are intended to include only Foreign Missions—that is, missions to foreign hence is omitted the work of the Methodists, Baptists and others to Protestant Europe, as well as efforts almost wholly derived directly from the annual reports of the various Societies, and which in most cases figures were not at hand, recourse was had to a number of the most reliable statistical authorities.]

SOCIETIES IN THE UNITED STATES AND CANADA.	Date of Organization.	Home Constituency.			Missionary Income.		Stations.
		Minist'rs.	Churches.	Members.	At Home.	From the Field.	
Baptist Missionary Union.....	1814	6,288	8,061	748,890	\$575,773	\$80,891	1,063
Southern Baptist Convention.....	1845	8,824	16,091	1,235,765	114,326	3,956	185
Free Baptist.....	1836	1,531	1,314	82,683	34,913	215	13
Seventh-Day Baptist.....	1847	100	110	9,000	4,655	6	2
Christian (Disciples).....	1875	5,388	7,246	641,051	65,366	250	45
American Christian Convention.....	1886	1,510	1,700	120,000	5,203	.....	33
Congregationalist (A. B. C. F. M.)....	1810	4,886	4,985	525,097	841,569	92,723	1,221
Lutheran General Council.....	1869	925	1,995	317,145	12,673	50	127
Lutheran General Synod.....	1837	979	1,437	164,640	48,772	2,945	12
Methodist Episcopal.....	1819	12,914	25,861	2,240,354	786,295	169,999	320
Bishop Taylor's African Mission.....	1885	.....	.....	.....	50,000	.....	43
Methodist Episcopal, South....	1843	5,321	15,017	1,366,562	294,578	.....	106
Protestant Methodist.....	1882	1,441	2,003	147,604	20,767	290	6
Wesleyan Methodist.....	1887	300	600	18,000	2,000	300	2
Protestant Episcopal.....	1835	4,250	5,282	549,250	275,601	8,597	223
Presbyterian.....	1837	6,331	7,208	890,179	931,292	49,423	691
Presbyterian, South.....	1861	1,239	2,572	182,516	130,276	2,850	132
United Presbyterian.....	1859	782	902	106,385	114,637	24,491	207
Reformed Presbyterian (Covenanter)...	1856	120	115	10,574	24,781	1,034	11
Reformed Presbyterian (Gen'l Synod)...	1836	30	33	4,602	6,000	40	7
Cumberland Presbyterian.....	1852	1,670	2,916	171,609	22,499	1,386	10
Reformed (Dutch).....	1832	560	572	92,970	112,164	8,032	193
Reformed (German).....	1878	835	1,554	204,018	15,745	2,079	17
Associate Reformed, South.....	1879	81	121	9,040	4,975	300	11
Evangelical Association.....	1876	1,864	2,043	145,603	14,899	609	31
German Evangelical Synod.....	1883	675	870	187,432	10,800	1,000	8
United Brethren.....	1853	1,476	4,203	197,123	30,000	1,077	282
Friends.....	1868	.....	794	80,655	29,278	125	22
Canada Baptist.....	1873	532	550	77,247	36,420	672	15
Canada Congregationalist.....	1881	103	140	10,103	2,287	.....	1
Canada Methodist.....	1873	1,235	1,268	250,890	93,060	6,244	84
Canada Presbyterian.....	1844	1,000	1,200	170,152	115,766	4,500	143
Ten other Societies.....	.....	.....	.....	.....	178,921	5,330	81
Totals.....	.....	73,210	108,763	10,797,079	\$5,006,283	\$469,419	5,346

## United States and Canada for 1891-92.

lands, either heathen or Romanist, and under the management of missionaries other than natives; and for the evangelization of the Jews, the Freedmen, and even the Indians and Chinese. The figures are covered the bulk of 1892, and sometimes the closing months of 1891. When, as in a few cases, the official

Missionaries.				Native Helpers.		Total Missionary Force.	Churches.	Members.	Additions During Last Year.	Schools.	Scholars.	Countries in which Missions are Sustained.
Ordained.	Laymen.	Wives.	Unmarried Women.	Ordained.	Other Helpers.							
251	25	135	97	243	1,203	1,884	759	89,014	12,295	1,188	22,384	India, Burmah, Assam, China, Japan, Africa (Congo).
38	.....	36	17	21	60	172	74	2,723	536	20	748	China, Japan, Africa, Brazil, Mexico, Italy.
7	2	9	8	5	13	44	13	815	41	95	3,619	India (Bengal).
.....	2	2	2	.....	14	20	1	32	4	4	70	China (Shanghai).
17	7	15	5	11	30	85	12	1,015	158	10	817	Japan, India, China, Turkey.
2	.....	1	.....	10	.....	13	4	.....	.....	.....	150	Japan (Tokyo and two other centres).
183	18	174	159	200	2,400	3,034	434	40,333	3,516	1,123	47,330	Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria, Hawaiian Islands.
5	.....	5	2	2	89	103	3	978	76	89	1,473	India (Madras).
6	.....	6	2	3	178	195	374	8,082	848	223	5,174	India (Madras), Africa.
182	.....	175	139	247	2,397	3,595	334	24,717	3,636	1,430	36,578	Africa, S. America, China, India, Korea, Malaysia, Bulgaria, Italy, Japan, Mexico.
.....	34	31	.....	.....	21	86	9	220	100	38	500	Africa (Congo).
50	.....	42	5	.....	187	284	62	5,930	936	22	800	Africa (West Coast), West Indies.
5	.....	5	3	.....	13	26	2	217	11	4	241	Japan (Yokohama, etc.).
2	.....	2	1	.....	10	15	1	250	10	1	208	Africa (Sierra Leone).
24	8	20	33	56	239	420	24	3,203	300	106	3,387	Greece, Africa, China, Japan, Haiti.
210	46	198	142	165	1,363	2,124	384	30,479	3,430	771	29,011	S. America, Guatemala, Mexico, India, China, Japan, Korea, Siam, Syria, Persia, Africa.
43	7	33	21	32	91	186	35	2,702	391	26	1,363	China, Japan, Korea, Africa, Greece, Italy, Mexico, Brazil.
30	3	24	26	24	494	601	41	10,445	947	253	10,887	Egypt, India.
5	1	5	7	.....	40	58	3	269	29	28	740	Syria, Cyprus.
3	.....	3	.....	.....	12	18	3	100	40	3	30	India (N. W. Provinces).
6	.....	6	6	2	17	37	10	650	89	4	298	Japan, Mexico.
24	3	25	14	37	282	385	53	5,559	498	146	4,541	China, Japan, India (Arcot).
3	.....	3	3	7	15	31	12	1,656	125	2	66	Japan (Tokyo and Sendai).
2	.....	2	1	2	5	12	9	235	24	4	65	Mexico (Tampico, etc.).
7	.....	7	.....	5	24	43	5	378	43	1	18	Japan (Tokyo, etc.).
5	.....	4	1	.....	24	34	8	356	70	14	410	India (Central).
4	.....	4	8	.....	40	52	25	6,500	1,000	19	600	Africa (West Coast, Sherbro, Shaingay, etc.).
.....	8	7	5	.....	36	56	13	465	10	19	848	Mexico, Japan, Syria, etc.
17	.....	15	.....	.....	102	134	24	2,660	420	41	350	India (Telugus).
2	.....	1	1	.....	.....	4	.....	.....	.....	1	40	Africa (West Central).
51	.....	42	.....	16	89	198	.....	6,434	.....	40	2,500	Japan (Tokyo, etc.).
35	4	27	20	6	214	306	87	6,172	.....	101	4,200	China, India, New Hebrides, etc.
20	54	52	47	22	70	269	41	3,700	837	56	3,209	
1,239	222	1,116	775	1,216	9,822	14,524	2,525	256,649	30,600	5,832	182,205	

## EUROPE.

**Great Britain.**—This glowing setting-forth of Britain's greatness from an English source may well kindle also the American heart. And tremendous missionary responsibility comes with such dominion: "The material greatness of that world-wide realm which hails Victoria queen is indeed amazing. It far exceeds that of any other empire, ancient or modern. The total area of the whole in square miles is nearly 9,000,000—that is, 74 times the size of the British Islands. The population of the whole is 343,000,000, 9 times that of England, Scotland, and Ireland. The revenue of the whole reaches the prodigious sum of £222,000,000. Its trade in imports and exports sounds like a fairy tale—£1,218,000,000. Imagination is exhausted as we glance from the docks of London, with her 5,000,000, past Liverpool, Glasgow, Birmingham, Leeds, and Sheffield, to the lakes, rivers, mountains, and forests of Canada; or to the fabulous splendors of India and Burmah; or to the boundless resources of Africa, now beginning to be revealed from the Cape and from Zanzibar; or to the stately cities of Australia and New Zealand—rivals to the ancient European capitals. Canada, it has been said, with its population of 5,000,000, is as powerful as England was in the days of Cromwell, and may be as powerful 100 years hence as England is today. Australia, with her 3,000,000, is as strong as the United States were when they became independent, and may at no very distant date be as strong as they are at the present time. Possibilities of wealth and power beyond the dream of the enthusiast lie within the grasp of the English race in these inexhaustible possessions. Our language is daily spoken by more than 100,000,000 of people, is understood by 50,000,000 more, and bids fair to become the language of the world. The process of peopling from these shores the vast territories which have fallen to the English race is continually progressing. In 1899 the whole number of emigrants was

218,000: 140,000 from England, 20,000 from Scotland, from Ireland 57,000. In 37 years, between 1853-90, 3,415,000 English have emigrated; 710,000 Scotch; 2,832,000 Irish—in all, 7,211,000. To what numbers they have increased at their various destinations it is impossible to calculate."

—It reads strangely. Can it be necessary to use \$150,000 of the Lord's money for such a purpose? "Dr. Clifford states that Mr. Arthington, of Leeds, the well-known benefactor of missions, is deeply impressed with the mournful results of sectarian and ecclesiastical divisions in the mission field, and makes the munificent offer of £30,000 for the *promotion of denominational comity and missionary economy*. The offer has set the friends of union to work, and it is proposed to convene a meeting of the secretaries of the leading missionary societies at once, to take advantage of the offer of Mr. Arthington."

—In October last the London Society bade farewell to 26 missionaries about to sail for foreign lands, making in all 40 for the year, an encouragingly large fraction of the 100 it is planned to send out in four years.

—The Church Missionary Society has a loan department for supplying magic lanterns, slides, curiosities, etc. During last year there were loaned 808 sets of magic lantern slides, 72 lanterns, 347 diagrams, 372 maps, 80 sets of curiosities, and 1039 books. The slides were lent for periods varying from one day to a month, and on an average each lantern represented at least two exhibitions, making a total of from 1600 to 2000 lantern lectures.

—The United Methodist Free Church of England, organized in 1857, has 417 ministers, 1608 churches, 3341 local preachers, and 85,461 communicants. In its missions in Jamaica, Africa, China, Australia, and New Zealand it has 66 ministers, 785 assistants as local preachers and class leaders, and 11,709 members.



—The Primitive Methodist Church of England, organized in 1812, has 1049 travelling preachers, 16,317 local preachers, and 193,658 members. It has in Africa 7 European missionaries, 44 white and 486 colored members.

—The British and Foreign Sailors' Society raised over £21,000 (including the sums raised for local purposes), and the Missions to Seamen's Society, English Established Church, raised £28,000 during the last fiscal year.

—The Bible Christians of England have 271 ministers, assisted by 1899 local preachers, and about 30,000 members. They have 8 missionaries in China.

—A new missionary society has been formed in England called the "Evangelization Society for South America," taking as its doctrinal basis the Evangelical Alliance. It is undenominational in its character, and will seek to co-operate as far as possible with other societies in the South American field. The occasion for its formation was the giving of a large sum of money to the missionary bureau in connection with the Y. M. C. A. of London, for the purpose of evangelizing the Indian tribes of Brazil, Peru and Bolivia.

—Mr. Stanley declares of Alexander Mackay that he was "the best missionary since Livingstone," and of his character, "He had no time to fret and groan and weep; and God knows if ever a man had reason to think of 'graves and worms and oblivion,' and to be doleful and lonely and sad, Mackay had, when, after murdering his bishop (Hannington) and burning his pupils and strangling his converts and clubbing to death his dark friends, Mwanga turned his eye of death on him."

**The Continent**—The climate is of the Arctic order in Austria, and the soil is sterile. But the toilers of the American Board in that country are permitted to taste in some measure the joys of the harvest. For, during the first eight

months of 1892 they were able to report 50 Romanists received into 4 of the churches.

—Dr. Hardeland, for 30 years Director of the Leipsic Society, retiring from that position, states that when he began, in 1860, the number of Tamil converts connected with the society was 4600, and now it is over 14,000. Then there were 9 missionaries, and now there are 26. The pupils in the schools were 1000, and now there are 4700.

—The Lutheran Church is being persecuted in the Baltic provinces of Russia. Of 140 pastors in one province, over 90 have been arrested on various pretexts, the chief one being that they have supplied their people with Bibles, and so have been engaged in the book trade. Another pretext is that they have kept their records in German and not in Russian. It is plain that the government intends to stamp out every system of religion but that of the Greek Church.

—The Waldensian Church in Italy has 137 workers, of whom 44 are pastors, having the oversight of as many churches, and 54 stations where the work of evangelization is carried on. Religious services are held in 200 places, and it has been ascertained that the Gospel has been preached in the past year to more than 50,000 persons to whom it was not preached, at least by Waldensian workers.

#### ASIA.

—According to Dr. H. H. Jessup, of Beirut, the Oriental churches contain, not including any in Greece or Russia: Greeks, 1,000,000; Maronites, 230,000; Nestorian Catholics, 20,000; Greek Catholics, 50,000; Jacobite Syrians, 30,000; other papal sects, 300,000; Nestorians, 140,000; Nestorians in India, 116,000; Armenians, 3,000,000; Copts, 200,000; Abyssinians, 4,500,000; total, 9,586,000. Thus we have about 10,000,000 of nominal Christians scattered throughout the great centres and

seats of Mohammedan population and power.

—In Persia, as elsewhere in the Orient, the missionaries are sorely perplexed over the problem of what to do about the steady stream of promising young men continually setting toward Europe and America for education and other purposes. Many of them are thus lost to their people, though converted and educated in the mission schools; or, if they return full of evangelistic zeal, they bring also so many Occidental ideas and tastes as to be largely unfitted for service. In particular, their demands for salary are altogether beyond the ability of the poverty-stricken population to pay.

—Communications from Persia to English papers credit Miss Bradford, an American missionary, with remarkably faithful service during the recent cholera epidemic. While others fled, she stayed bravely at her post nursing the sick, and by her efforts many lives were spared.

**China.**—The region of Western China alone, that magnificent new world now fast opening to exploration and commerce, a region comprising the three provinces of Szchuen, Yunnan, and Kwiechow, is larger by 20,000 square miles than Great Britain, Ireland, and France, and contains 80,000,000 inhabitants.

—It is two years since a band of missionaries assembled at Shanghai, China, issued a call for "one thousand men for China," to be sent within five years from the issuing of the call. It was a large draft, apparently, upon the forces of the Church at home, but it is likely to be honored. It is said that three hundred and fifty of the recruits called for are already in the field. Fully five hundred young men are preparing to be preachers of the Gospel, and probably one hundred and fifty more getting ready to be medical missionaries. It is a good time to live.

—In Mongolia the missionary is often asked to perform absurd, laughable, or

impossible cures. One man wants to be made clever, another to be made fat; another to be cured of insanity, another of tobacco, another of whiskey, another of hunger, another of tea; another wants to be made strong, so as to conquer in gymnastic exercises; most men want medicine to make their beards grow; while almost every man, woman, and child wants to have his or her skin made as white as that of the foreigner.

—In a Chinese Christian family at Amoy, a little boy, on asking to be baptized, was told that he was too young; that he might fall back if he made a profession when he was only a little boy. To this he made the reply, Jesus has promised to carry the lambs in His arms. I am only a little boy; it will be easier for Jesus to carry me." This logic was too much for the father. He took him with him, and the child was soon baptized.

—Robert Morrison went to China in 1807, and died after twenty-seven years of labor, in 1834. At his death there were only *four converts* and *four Protestant missionaries in the whole empire*. Now we find Morrison's converts replaced by a host numbering 35,000 church-members, who last year gave \$44,000 for the spread of the Gospel in their own land. "Behold these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim [or China]" (Isa. 49:12).

—Again has the fateful Hoang-ho, or Yellow River, overflowed its banks, spreading destruction far and wide. The number of victims is stated at 50,000.

—Manchuria, though lying outside the limits of China proper, is yet a portion of that vast empire. Its area is about 400,000 square miles, and the population 12,000,000. Rev. John Ross, of the Scottish United Presbyterians, was the pioneer missionary, entering that country in 1872, and was soon followed by others, some of them sent by the Irish Presbyterian Church. And

now, after so short a time, there are more than 2000 in the churches, of whom 1550 have been gathered by the United Presbyterians. The toilers now number 17.

—A convert in the Shansi mission expressed it well when he was asked how the Lord had changed his heart. He said: "I cannot tell how it was done, but I know that my heart is exceedingly not the same."

—The first insane asylum ever erected in the Chinese Empire is now being projected by Dr. E. P. Thwing, who, with his wife and daughter, has gone to China at his own expense, to complete the arrangements at Canton.

—Are Chinese converts sincere and in earnest? It looks so. For Miss Grace Wyckoff, of Pang-chuang, gives an account of a hot Sunday afternoon in July last when she was greatly surprised to see 4 women come into the yard from a village 10 miles away. Three of them were over sixty years of age, and their faces were red with heat, and they were very weary. They came simply for a Christian service. At the same meeting 16 other women were present from villages at least 6 miles distant, and a goodly number from nearer points.

—With such teaching as this from the "divine" classics of Confucius, we can understand why Chinese women are in a condition so abject. The authority is Dr. Faber, an eminent scholar, and the statement appeared in the *Chinese Missionary Recorder*. Quoth the ancient sage: "Women are as different from men as earth is from heaven. Dualism, not only in bodily form, but in the very essence of nature, is indicated and proclaimed by the Chinese moralists of all times, and the male belongs to 'yang,' the female to 'yin.' Death and all other evils have their origin in the 'yin,' or female principle; life and prosperity come from its subjection to the 'yang,' or male principle, and it is therefore regarded as a law of nature that women should be kept under the control of men, and not allowed any

will of their own. Women, indeed, are human beings, but they are of a lower state than men, and never can attain to full equality with them. The aim of female education, therefore, is perfect submission, not cultivation and development of mind. In the other world the condition of affairs is exactly the same, for the same laws govern there as here."

**Japan.**—The Universalists report encouraging progress in their mission in Japan. Three men and 1 woman are at work, together with 2 Japanese converts just ordained. In the Tokio theological school 6 students are found.

—A year ago Dr. Gordon received into one of the mission churches of Japan a woman who had kept a house of prostitution. Immediately on her conversion she set free all the girls she had bought, and since has been useful in leading other notorious sinners to the Saviour.

**India.**—The evils and follies of fashion are not all confined to civilized lands. It is in the heathen village of Senite, Burmah, that the women wear from 30 to 40 pounds of brass wire about neck and limbs for ornament; and so attached to them are they, it is counted a sign of sound conversion when a Karen woman is willing to dispense with the load of metal.

—The *Asiatic Quarterly Review* is not much in sympathy with missionaries. It is all the more remarkable that the editor should speak of them as "an unrivalled disintegrating force," "true alchemists, possessors of the philosopher's stone." He asks: "Is this *magnum opus*, on which the teaching of several hundred sects converges, a small matter? Is it naught to take the base metal, the outward civilization, the pomp and riches from the heathen, and to convert this dross for his benefit into blessing everlasting?"

—A fine old Sikh said lately to a missionary: "Sahib, these neighbors of ours, since they became *Isais* (Christians), have given up lying and thieving, and seem to be altogether changed."



—For shame, if true! Can it be that prejudice has colored this statement? "In India the Plymouth Brethren disturb the missions. They are intense sectarians, and operate upon the mission churches rather than upon the heathen. The mission of the United Presbyterian Church at Gunjarala, in Upper India, has been seriously troubled by these proselyters. Rev. Sabir Masih and his son-in-law, a teacher in the mission school, have resigned and joined the Plymouthites. This sect is there under the direction of a man who was originally an Episcopalian, but who became a Presbyterian, and is now outside of all churches. Its operations tend to division, always and everywhere."

—An English justice in India, who is also honorary treasurer of the native church councils of the Church Missionary Society in the Northwest Provinces, has offered a prize of 100 rupees for the best essay on native churches. The special question is the raising up of a self-supporting native pastorate in that section, and the essays are to make suggestions for improved organization, cheapness of work and voluntary work in the pastoral, evangelistic and educational agencies of the churches. The writers must be members of the Church of England. The essays may be in English, Urdu, Roman Urdu, or Hindi.

—Roman Catholic papers please copy. Miss Mary Reed, the young lady missionary of the Methodist Woman's Foreign Missionary Society, who was stricken with leprosy some months ago, and has consecrated her life to work among lepers in India, will take up her permanent residence in the leper hospital at Chandag. She has been living alone in a little bungalow near Miss Budder's school at Pithoragarh.

—"Nearly \$25,000,000 invested in search for gold in India, and not \$2500 obtained after three years of hard labor."—*India Times*. "Look at our gold-mine in India—50,000 Telugus dug from the heart of heathenism, whose faces now shine like precious coins from

the mint of the Holy Spirit."—*Rev. A. J. Gordon. D.D.*

—A zenana Christian worker in Delhi says that there is scarcely a house in that city not open to the reception of the Gospel.

#### AFRICA.

—Thanks to the energy and skill of the French, the Desert of Sahara is becoming a garden. Within a few years 12,000,000 acres of land have been made fruitful by artesian wells. But there are 900,000,000 acres yet to be reclaimed before all the sand wastes are utilized.

—The stories told of the wealth to be found in the gold and diamond fields of South Africa are well-nigh beyond belief. Rev. Josiah Tyler, missionary, writes of 100,000 ounces of gold a month as the product of the Witwatersrand district; and Sir Cecil Rhodes may well be set down as the foremost of millionaires, since he is owner of one of the richest diamond-mines in Kimberly, a district which has turned out *thirty-six tons* of diamonds, worth about £6,500,000 a ton, or, say, a total of \$1,160,000,000.

—"The average African, if at all educated," declares Bishop Smythies, of Central Africa, "is a much more ready speaker and a much better preacher than the English clergy, when at three-and-twenty they are ordained deacons."

—Though it is unfortunate whenever in any degree the Gospel must needs lean for support upon an arm of flesh, or resort even indirectly to carnal weapons, we yet read with pleasure that the strong arm of British authority is not to be withdrawn from Uganda until March 31st of 1893 at least, and possibly not at all.

—In spite of his hosts of terrible Amazons, King Behanzin, of Dahomey, has come utterly to grief at the hands of Colonel Dodds and his French troops, since he has been crushingly defeated in battle, and has lost his capital, Abomey. Nobody can object to "protection" from such a monster.

—It costs to send missionaries to the

new districts of Africa ; but then it also pays. Since 1887, when missionary labor began at Lake Tanganyika, 11 missionaries have fallen, and 11 others have been forced to withdraw. But 3 centres of labor are firmly established, 2 gospels have been translated, and the people have learned to assemble for worship, and converts are being baptized.

—It is evident that missionary life, even in the interior of Africa, is not altogether without its compensations. For Mr. Arnot, in Garenganza, tells us of a hunting expedition in which he bagged 8 antelope, 3 zebra, and 2 immense hippopotami. With his larder thus supplied, he gave a Christmas feast to a great company of the natives, with the hippopotami for the *pièce de resistance*, and zebra and antelope for side dishes. As the only drawback, during an interval of the supper a family of hyenas and 2 dog leopards made an assault upon the camp and captured a portion of the provender.

—In the Congo region at the present time there are 3 Catholic missions and 8 Protestant, among which is that founded by Bishop Taylor. There are 28 stations and 95 missionaries.

—It is now 150 years since the first Hottentot was baptized by the Moravian missionary George Schmidt. There are at present in Cape Colony, under the direction of the Moravian church, 11 flourishing stations, with 22 missionaries and about 9300 souls in their care ; 1 normal school and 19 common schools at the stations, with 2200 scholars ; 2 ordained natives, 2 assistant native ministers, and about 150 native assistants.

—Mr. Swan, of the Arnot Mission in Central Africa, writing of the ravages of the slave trade, says that at Katanga a boy of eight or ten years brings about 40 cents in our money, a young girl from \$3 to \$4, a woman from \$1 to \$1.20. Most of them are sold to Bihe traders or to Arabs from the east. They die in great numbers before reaching their destination.

—“ You missionaries trouble us,” said an unchristianized Zulu lately. “ Before you came our wives got food out of the ground for us, and brought us children and cattle. You make us give up our wives, our beer, cattle for our daughters, and want us to spend money for clothes, books, and preachers. Life was easy before. You make it very hard.”

—The Berlin Missionary Society is engaged in 6 sections of South and East Africa, and at the various stations has gathered 11,456 communicants. A missionary stationed at Königsberg writes : “ Twenty-five years ago the number of baptized heathen in Natal was 2000, and now it is 8000. And the Boers, who formerly looked coldly on, now regard the mission with favor.

—The French Protestant Mission in Basutoland has 13 principal stations and 129 out-stations, with day-schools scattered through the whole country. It has nearly 8000 children upon its ordinary school rolls, and has, besides these, about 700 young men in training, either as teachers or in industrial schools where trades are taught. At the principal station at Morija there is a printing and book-binding establishment, where, a few months ago, an edition of 3000 copies of a Sesuto reading-book was prepared entirely by native compositors and printers. “ In this way,” says a recent visitor, “ the native is converted from the condition of a loafing savage to that of a laborer.”

#### ISLANDS OF THE SEA.

—Every Sunday morning 60 per cent of the population of the Hawaiian Islands are in the pews of Protestant churches. Eighty-three per cent of the population of the Fiji Islands are communicant members of the Protestant churches. But what a task is laid upon the Hawaiian Christians in connection with the 15,300 Chinese, 12,000 Portuguese, 20,000 Japanese, and several thousand Mormons among the natives

and waifs and outcasts from all parts of the world!

—Dr. Paton says of the New Hebrides : “ Since I entered the field, thirty-four years ago, by God’s blessing on the united labors of our missionaries He has given us about 14,000 converts, and about 200 of them are engaged as native teachers.”

—It is scarcely a quarter of a century since the first baptism in Micronesia. Now there are 46 self-supporting churches, with over 4300 church-members.

—The United Norwegian Lutheran Church in the United States has been notified that the Mission Society of Norway will hand over to it the southern part of the island of Madagascar, including the three mission stations, St. Augustine, Mangasoa, and Ft. Dauphin.

—The rumored occupation by the British of the Johnston Islands in the Pacific Ocean, 600 miles southwest of Honolulu, and of the Gilbert Islands, have an important bearing upon missionary movements, since the rule of England would be more tolerant and conducive to the growth of Protestantism than that of Spain.

#### AUSTRALIA.

—A missionary training home has been opened in Melbourne.

—After hearing two missionary sermons in Melbourne recently, a man in very moderate circumstances sent \$2500 to be divided between missions in India and New Guinea.

—Here is Dr. Clark’s account of an Australian consecration meeting. It reads like a description of one of our great conventions : “ I have attended many consecration services in my life, but very few that have exceeded in genuine spiritual power this meeting in the Centenary Wesleyan Church. The great

audience-room with its two galleries was crowded ; the singing was magnificent. With one or two exceptions, every society in the whole colony was represented ; sometimes, in the case of the more distant, by only two or three members ; often by a large company. As the roll of societies was called, each responded by a passage of Scripture or a verse of a hymn, and the consecration was so genuine and spontaneous, the expression so hearty and vigorous, that I am sure the meeting will not soon be forgotten in the religious circles of Sydney. Even after the Mizpah benediction had been pronounced, the young people could not refrain from singing ; but all the way home through the dark streets, at the railway station, and at every suburban place, where the train left its contingent of Christian Endeavorers, the Endeavor songs were heard.”

—The Methodist churches of various names all over Australia are conferring with a view to union. In Sidney the representatives of the various bodies have resolved, by practically unanimous votes, that union is desirable. The name of the united church is to be “ The Methodist Church of Australia.”

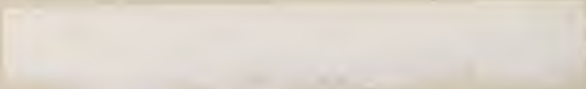
#### CENTRAL AMERICA.

—The Moravians have received the cordial consent of the Catholic government of Nicaragua to establish a mission on its territory. It is hoped that this will result in the opening up of the whole of Nicaragua to mission work.

—The Moravian Mission on the Mosquito Coast (Nicaragua) has lost the little sailing vessel (the *Meta*), so indispensable to convey the missionaries, mails, provisions, and other necessities to their 9 stations north of Bluefields, the capital of the Mosquito Indian Territory. No lives were lost in the wreck, but the schooner and her cargo are a dead loss, and the vessel must be replaced as soon as possible.







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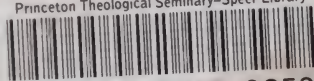
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